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3

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## A REMARKABLE DOCUMENT

WITHIN recent years the need in our country for Catholic organizations whose purpose is to safeguard the fundamental interests of Catholic workingmen, including members of labor unions, has become increasingly apparent. The impetus for the movement derives from *Quadragesimo anno*, in which the late Pius XI insisted that "side by side with these trade unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct." By way of emphasizing his view, the late Pontiff pointed to the encyclical *Singulari quadam* of his predecessor, Pius X, addressed to the Hierarchy of Germany on Sept. 24, 1912.

Associations of the type referred to are not new, however, even in our country, since Catholic workingmen's societies were established in Buffalo, St. Louis and Dubuque in the first decade of the present century.

On April 25, 1909, the president of the "Arbeiterwohl," federation of eight such societies in St. Louis, asked Most Rev. John J. Glennon, Archbishop of St. Louis, for his opinion regarding the desirability of organizations of this type. His Excellency's reply, dated May 19th, is an astonishing document, especially in the light of subsequent developments. The Archbishop clarifies the principles involved, and offers a number of wise directives. The communication is particularly remarkable in that it antedates the pronouncement of Pius X. by more than *three years*. The text of this document, written 30 years ago this month, follows:

I have before me your very excellent letter dated April 25th last, wherein you ask for my opinion and wishes regarding the feasibility of Catholic Workmen forming their own labor association.

I realize that it is difficult to form and operate such an association, because of the immense activity and resources of the secular associations; and of the constant propaganda to draw all, Catholics as well as non-Catholics, into their ranks.

The claim of the leaders is that their labor union is sufficient to include all, Catholic as well as non-Catholic, and their platform is more flexible; and their ability to obtain results is greater, because of their greater resources.

On the other hand, there is not only a sufficient, but a very urgent reason why Catholic workmen should unite, not in opposition to the labor unions as they exist, but to the end that they will be able to discuss and interpret their rights and duties as laboring men from the standpoint of Catholic ethics.

Your conclusions may coincide with those of the general union, and they may not. In case they do not it becomes your duty to exert such influence as you may to bring the labor unions' standards to accord with those of Christian ethics.

I would strongly recommend the formation of Catholic labor associations in each parish.

I would recommend the same to the various parish priests; and I invite them to give to you their constant encouragement and support and sympathy.

The most pressing problem of today is that one of capital and labor; and it will be properly solved if the solution is set on Catholic principles; but if otherwise, the results are liable to be disastrous to both religion and civilization.

Yours sincerely,

† John J. Glennon,  
Archbishop of St. Louis.

## GRAND ETANG AND CORPORATIVE UNITY

**A**LIVING wage, collective bargaining, social justice—all these are essential to Christian Social Reconstruction. Occasionally we read also of the Corporative Organization of Society, of vocational units, of occupational groups. But very few of those who speak or write of Christian Social Reconstruction place much emphasis on the occupational groupings. Possibly there is fear of seeming to favor dictatorships, or of being undemocratic, or of being accused by Marxian pinks of Fascism. It all goes back to a misunderstanding of two phrases. One of these expressions is "The Corporate State," and the other is "The Corporative Organization of Society." The "Corporate State" may be democratic or not democratic; the "Corporative Organization of Society" functions most harmoniously as a democratic institution.

In the Corporative Organization of Society all those occupied in the same trade or profession are members of the same vocational group; all participate in the social economic effort to promote the common good. For the good of individuals and for the good of the community, economic activity is best organized according to occupational groupings, and all groups are united in harmonious corporative unity. This is the clear teaching of Pope Pius XI in two celebrated Encyclical Letters: *On Reconstructing the Social Order* and *On Atheistic Communism*.

To bring about corporative organization in large industrial centers, there must be a long period of study, training and adjustment of economic relationships. But it is a fact that in some instances, small communities have been converted easily and quickly to the corporative principle of economic endeavor. Even though the legal bond of corporative organization may be missing, yet common consent has effected a corporative unity.

In Eastern Nova Scotia, almost without realizing the fact, small communities have become corporative units of society. These communities are known rather as Co-operative Societies than as Corporative Societies. But in the working out of the co-operative economic life of these communities there is corporative co-operation.

One striking example of this corporative co-operation is the little village of Grand Etang, situated on the northeastern coast of Cape Breton Island. Under the gentle guidance of the parish priest, the fishermen and the farmers have their respective co-operatives, the retail store is co-operative. So also is the Credit Union. Best of all these co-operatives is the handicraft guild of the women and girls of Grand Etang. Democratic organization is of the very essence of this co-operative village.

Corporative organization of the various co-operative associations would seem to be the principle binding all groups into a unity of community endeavor.

In this little democratic community of Grand Etang there is a marked distinction between political organization and economic organization. The political fabric of society has remained unchanged; Grand Etang is still the same little village in political unity with Province and Dominion. But economic co-operative organization is a new social development. By common consent all are united according to the principle of occupational grouping and corporative unity.

Last but not least in importance for the attainment of peaceful and harmonious economic co-operation are the basic principles of religious and moral values so much insisted upon by Pope Pius XI. The co-operative movement of Nova Scotia started with economic endeavor. But experience soon demonstrated that in practice, economic endeavor cannot be separated from the moral law. The Ten Commandments are fundamental precepts for the success of any human endeavor. And Christian charity is so necessary for harmonious co-operation in community welfare, that a successful co-operative movement must emphasize the importance of religion and the moral law.

Throughout Nova Scotia one may observe everywhere among the co-operators that same fact of honesty in economic endeavor. Everywhere one hears the same story: "Our Credit Union is free from defaulting debtors." Men of the villages of Nova Scotia have confidence one in another, and all have confidence in God. Deep down beneath human self-confidence in the power of man to attain economic sufficiency, is that religious bond of men as the children of God. In the words of the parish priest of Grand Etang, spoken to a visiting priest from the United States: "We are a united people; all are members of the co-operatives. But, my dear Father, best of all is that we are the children of God. Not one man of this village will be absent from the Devotion of the Forty Hours which will begin in our Church next Sunday."

Simple, honest, unassuming persons have a way of grasping the fundamental truths of life. In Nova Scotia hardworking fishermen and farmers, with their loyal, modest and thrifty women folk, all have such a sound understanding of the dignity of human personality, that the essentials of justice and charity and social unity are to them plain truths of neighborly helpfulness. They may not know how to define ethical concepts, but they put into practice the morality of the Ten Commandments. They may not have book knowledge of social philosophy, but they are realizing the advantages of corporative unity.

A priest from the United States, after beholding all the orderly activities of Grand

Etang co-operatives, said to the native fisherman who had acted as guide and instructor during a tour of the village: "Your community is indeed a true example of the success of the corporative unity of economic life. You make real the ideal of Pope Pius XI."

For an instant the fisherman's brow clouded in uncertainty. Then, as if comprehending the strange idiom made use of by his questioner, he smiled, and with an apologizing shrug of the shoulders, made explanation: "Oh, my dear Father, our village is co-operative. All are members of the co-operative. And the Holy Father, as you say, is much pleased with us."

Even in the remote village of Grand Etang, it would seem, the word 'corporative' has some unpleasant connection with a political dictatorship that excludes an all-embracing democratic co-operation. But it makes no difference what name may be given to the adult-education co-operative movement of the Maritime Provinces, all, even the children participate in an economic democracy of human well-being both individual and social. And there, in a practical way, is being demonstrated the corporative organization of human endeavor, that peaceful adjustment of social-economic life so dear to the heart of the late Pope Pius XI.

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## THE PRESENT ECONOMIC SYSTEM

(Concluded)

### *Temporary Effect of Laws*

THERE was a temporary rise in business activity after the alphabetical agencies got into action scattering money, just as there was a boom in 1928-29 when billions were lent on foreign bonds and the foreigners used the money to buy American products. And then, shortly after some of the advocates of reform by legislation pointed out the improved conditions and smugly said, "We planned it that way!", industry began to slow down. Soon business curves were dropping more suddenly than they did in 1929. By the first of January, 1938, the fact could no longer be ignored that we were in the midst of another depression, before being completely out of the old one.

### *Ultimate Futility of Laws*

The net result of scores of laws, dozens of alphabetical agencies, and \$15,000,000,000 increase in the national debt (besides other billions in added taxes) was to show that it is as difficult to eliminate poverty by law as it is to eliminate intemperance by law. Hoover's do-nothing and Roosevelt's do-everything policy eventuated in the same sad nullity—but Roosevelt's cost more.

Why was this? Of course, we can see mistakes better in looking backward than in look-

ing forward. But one might with considerable show of reason maintain that the New Deal failed because it attempted the impossible—not that the elimination of poverty is impossible, but that it is impossible to keep the degree of capitalism the New Deal planned, and at the same time abolish poverty.

### *Production and Consumption Must Balance*

For the abolition of poverty it is essential that production and consumption must balance. However, the balancing must be done not by cutting down production to the level of a decreased purchasing power, but by raising purchasing power to the level of reasonable needs. Nothing that the legislation of the 1930's accomplished did this, and some of its acts, as fixing prices through the NRA or reducing agricultural crops, tended to reduce purchasing power and to decrease the real wealth to be shared by the people. Hence we had the spectacle of a Congress willing to pass any legislation asked of it, and actually passing scores of laws, but unable to bring prosperity by legislation.

### *Producers Guess at Probable Consumption*

Capitalism is a competitive system of mass production for sale at a profit directed by producers. There is no one office or bureau with a general view of the whole field, and which, therefore, might make a reasonable estimate of how many shoes or hats or penknives will be demanded in a given period. Manufacturers of shoes hope that manufacturers of soap, and of automobiles, and of machine guns will distribute in every way—wages, rent, profits, advertising, etc.—so much income that a sufficient number of persons will buy their shoes; and each individual manufacturer hopes that by advertising, salesmanship, keeping down his expenses (including wages) he will be able to get such a share of the total shoe business as will net him a profit.

To a large extent, in spite of business charts and graphs, it is a matter of guess work. Economic history shows that a sufficient number of manufacturers periodically guess wrong and so bring on a depression. Because they cannot sell the goods they have made they lay off employees, thus causing a further reduction in purchasing power for another manufacturer's articles, who in turn lays off employees, and so on in widening circles. Considering the number of different competing parts that must fit together for prosperity, the wonder is not that we have depressions, but that we ever have prosperity.

### *Attempt to Remove Guesswork Through Monopolies*

Recognition of the largely haphazard conduct of competitive capitalism has led capitalists themselves to the attempt to introduce

more order through trusts, cartels, agreements between producers. Of course, such agreements undermine an essential element of the system, competition; and being formed by producers are run, not for the elimination of poverty, but for the benefit of producers. The chief aim is to stabilize or increase profits. Consequently those who are not producers often call for some sort of planned economy in which industry would be conducted privately but supervised by government commissions or bureaus in the interest of consumers.

### *Legislation Falls Between Two Stools*

But it should be evident that a planned economy superintended by the government could not function effectively unless the planners had the authority and power to enforce their plans. This is inconsistent with free competitive capitalism, and yet the New Dealers were unwilling to come out frankly for the ditching of capitalism. They attempted to eat their cake and have it as well; to retain the advantages of capitalism—advantages at least for large numbers—and to secure the advantages of planning for those who are disinherited under capitalism. The result was the loss of the advantages of capitalism while failing to attain the advantages of planning through the development of a new system.

It might be argued that the New Deal was not necessarily proof that legislation must fail in abolishing poverty. For the failure of the New Deal, say some, came from its laws being unwise or not going far enough. If the unequal distribution of the earnings of business through rent, interest, and profits means such an unequal and concentrated accumulation of purchasing power that the consumers goods needed by the people (and which industry must produce if it is to function at capacity and continuously) cannot be bought, leading to unemployment and poverty, then on the legislative theory wages should be raised and rent, interest, and profits reduced or entirely eliminated.

### *Legislation Would Lead to Abandonment of Democracy*

But a Newer Deal that undertook to secure to every family \$1500 through minimum wages, and at the same time, in order to make that possible, outlawed rent, interest, and profits would be abandoning capitalism. In addition salaries would have to be kept down, or else the income from salaries taxed very heavily. No democratic government could ever put through such drastic measures, and hence they would mean the abandonment of democracy.

The Newer Dealers, of course, would probably not advocate frankly the abolition of both capitalism and democracy. Many of them might not see the necessity of abandoning either capitalism or democracy. Nevertheless, the recent history of both Italy and Germany,

as well as an analysis of what would have to be done in order to eliminate poverty by legislation point in that direction. The first steps failing, because not drastic enough, would imply either an abandonment of legislation as a means of abolishing poverty or that still more drastic laws should be enacted. If the latter course were followed, ever wider and wider ramifications of life would be regulated by government, until we came to a thorough regimentation of the minutest activities, and regimentation not only by legislation but by a dictator's decrees.

However, history gives us little assurance that even the best-intentioned and most benevolently disposed dictator could abolish poverty. Certainly Mussolini, or Stalin, or Hitler, or Kemal Attaturk has not done so. Nor have Hitler and Mussolini lowered the income of the privileged to such an extent, considering the respective national incomes, as to allow such distribution as is necessary to avoid poverty. Perhaps, even in spite of their dictatorial powers, they could not. For even a dictator, not having power completely independent of his followers, must reward his backers in order to secure their loyalty. Where national income is limited, if the dictator and his chief supporters live in palaces with generous incomes, then many others will be below the border line of poverty.

### *Laws Can Hurt Business Easier Than Help It*

Under a system of competitive capitalism government can do a great deal to interfere with business, but it can do very little to help it permanently. However, if we are to keep capitalism and at the same time eliminate poverty, business must prosper. If taxes, in addition to raising revenues for reasonable governmental expenses, are intended to redistribute wealth, they may easily cripple business, and, by killing the goose that has been laying the golden egg of prosperity, make poverty more widespread than it would have been without governmental interference. Of course, if the government wants to put private business out of existence and substitute the government, that is understandable, but it would be Socialism, not the New Deal as professed by its adherents.

Assuming that the New Deal really wants to keep capitalism, it must be very careful not to interfere too much, else it will find itself in a position where one law necessitates another law if the end of eliminating poverty is to be achieved. Suppose, for instance, that the real income of farmers is to be increased by raising the price of agricultural products; then these higher prices will be reflected in a higher cost of living or a decreased real income for industrial workers. In that event, something must be done to boost the wages of industrial workers, and this, in turn, is likely to lead to

higher prices for industrial products bought by farmers. Thus the government becomes more and more involved in price-fixing, and when prices of some articles are fixed on a world market, any one government can only fix domestic prices for these articles at artificial levels by taking from its citizens in a processing tax or in some other way the difference between the prices on the world market and the artificial price.

### *One Law Necessitates Another Law*

For instance, if the price of wheat on the world market is such that what is obtained for a bushel of wheat by an American farmer will not buy what the planners think it should buy, the domestic price of wheat can be pegged to some extent by a tariff on wheat, or by restricting the production of wheat at home, leading logically to paying the farmer for not producing wheat. But whence comes the money for paying the farmers for not producing wheat? It comes from other citizens, whether it be raised by a tariff or by a processing tax, or be taken from the general revenues of the government, for the government itself is not producing. It is a case of taking from Peter to give to Paul. If Peter were rich and only his surplus were taken to give to Paul, the course might possibly be effective and justifiable. In actual practice, however, the government takes not only from a few rich Peters, but also from Marks and Matthews. For when the government borrows from some of its citizens by issuing bonds, it obligates all citizens to pay the interest and ultimately the face value of the bonds; if it raises money by taxes other than taxes on land or on the incomes of the rich (which alone stay where they first fall), these taxes are ultimately paid by the citizens generally. Other taxes are passed on, and really fall upon all citizens. Actually the Federal Government does not tax land and raises only about a fifth of its revenue by taxes on income, including the taxes on the lowest brackets. Many of the federal taxes are hidden, and they are largely paid by those with the smallest incomes.

### *Ultimate Terminus of Legislation is Totalitarian State*

It is easy to talk glibly of a planned economy, but it is yet to be demonstrated that any government officials have the necessary wisdom and integrity and freedom from politics to plan a complicated economy such as exists in this power age in such a way as to attain greater justice and more of the fundamental necessities for all than would be the case without government interfering drastically with business. At any rate, it cannot be done without giving the planners power to compel obedience to their plans. This leads step by step to the omniscient, totalitarian State and the consequent disappearance of individual freedom.

Authority given to the State is never voluntarily relinquished. The people can get back their freedom only by a violent revolution, and they will have to suffer much before they are driven to that course. It is easy for people to give up their freedom, but tremendously difficult for them to recover it. And although there might, conceivably, be benevolent dictators who would use their power only for the common good, history shows very plainly that the selfish, tyrannical dictators, whether called First Consul, or Tsar, or Duce, or Fuehrer, have far outnumbered the benevolent dictators. Human nature being what it is, it is dangerous to intrust unlimited power to any rulers. But without unlimited power, rulers cannot abolish poverty.

### *Minimum Wages Only A Theoretical Solution*

Theoretically, the government could establish minimum annual wages of \$1500 a year per family, and could require that these wages be paid before rent, interest, or profits. Again theoretically, if there were no rent, interest, or profits, prices would not have to be advanced in order to pay these wages, since national income even in 1932 was sufficient to cover these wages. But how could the government, without an army of officials and without opening the way to more graft and corruption than we had under prohibition, insure that prices would not go up to include some rent and interest? Moreover, if rent and interest were abolished in this way, would it not be equivalent to confiscating the property of the owners of stocks, bonds and mortgages? For the thing that gives value to these securities is the hope that they will produce income for their owners. Take away that hope, and you take away their value. Only the most dictatorial power could put through such a drastic measure.

As a matter of fact, however, the New Deal has not abolished rent, or interest, or profits, neither has it furnished \$1500 a year for each family. And for the very good reason that it is impossible to take such measures and still preserve the system of private capitalism economically and a system of free democracy politically. Indeed, reform by legislation is predicated upon a prosperous private business to furnish the government revenue through taxation. If that source of revenue dries up because private business is no longer prosperous, then the government itself will be forced to go into production in order to create revenue. In that case we should no longer have private capitalism. It would have been supplanted by Socialism. That might be better than our present system, and a large number of persons think that it would be better. But if we go into it, we should do it because we intend to, and not because we were aiming at a rabbit and hit a skunk.

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## HEINRICH PESCH, S.J., AND HIS SOCIAL PHILOSOPHY

### I.

ANYONE wishing to understand correctly Pesch and the "Solidarism" expounded by him must above all realize that Solidarism is not the invention of some social schemer and project-maker, or the private ideology of a world reformer, but is the first attempt to set forth systematically reasoned principles in relation to society and to economics universally accepted by Catholics. Pesch had no desire to propose something novel or out of the ordinary; he was far more concerned with applying scholastic philosophy (the *philosophia perennis*) to fundamental social and economic problems. He desired to synthesize into a complete system of teaching all essential knowledge that could be so incorporated. He was especially anxious to found his social philosophy and his system of political economy on a clear theory of the nature of human nature (philosophical anthropology), to proceed beyond the hitherto predominantly moral and theological treatment of economic life by Christian Social reformers, and to develop a specific, that is, relatively autonomous economic theory. Pesch had recognized that only through consistent application of the premises of social philosophy, and through strict attention to the proper scientific formal object (subject matter) of social economics, would that unity and consistency be achieved which is the necessary preliminary to any successful answer, e. g., to Marx's system, based on false logic, and to the hardly less "logical" creed of economic Liberalism. All pending economic controversies are derived, Pesch once said, from different interpretations of elementary concepts and doctrines: "for this reason, their solution also will only be brought about by means of the progressive clarification of only those concepts and doctrines."

### II.

It must be admitted that while social Catholicism early grasped the importance of these points of departure, it undertook no steps to present a solidly constructed and consistent system of social and economic teaching until about the end of the century. When Heinrich Pesch, the son of a tailor, was born in Cologne on September 17, 1854 (on the very spot where now stands the great building of the Kolping Society or Catholic Journeyman's Guild), not a single work on political economy had been produced by a German Catholic author. Besides Ketteler's celebrated sermons on social questions, published in 1849, there existed only a few treatises and monographs on special problems of social and economic life. However, discussions of social questions of the day occasionally appeared in Catholic periodicals. In the little that was published and written by German Catholics on those questions, the in-

fluence of Romanticism and of French authors was unmistakable. The more outstanding writers of the period, J. von Buss and P. J. Reichensperger, relied greatly on such French authors as J. M. de Maistre, L. G. de Bonald, H. F. de Lamennais, A. Villeneuve-Bargemont, B. J. Buchez, J. B. Lacordaire, C. F. de Montalambert, and others. Even in later years they delighted in quoting the works of non-German Catholics; they translated C. Perin, C. S. Devas, Z. Donoso Cortes, Taperelli, M. Liberatore, and quoted the works of G. Toniolo, C. Antoine, A. Vermeersch, etc. It was only toward the end of the century that German works, more comprehensive in character and of more independent conception, appeared; among these should be mentioned especially the writings of H. Roesler, F. Hitze, G. Ratzinger, Z. Costa-Rosetti, S.J., A. M. Weiss, O.P., Z. Biederlack, S.J., and V. Cathrein, S.J. These men were preceded by J. Meyer, the renowned moral and legal philosopher of the Jesuit Order who as early as 1871 published an extensive series of essays on labor questions and Christian ethical social principles in the periodical *Stimmen aus Maria-Laach*. His articles as well as his book *Institutiones juris naturalis* pointed the way for Catholic social teaching and were to exert an important influence on Pesch.

After he had completed a three-year course in law Pesch entered the Society of Jesus in 1876. Already during his years of study at the university of Bonn, G. von Hertling and Erwin Nasse had aroused in the young scholar interest in economic and social problems, but it was the impressions he received in England, especially in the industrial sections of Lancashire, that strengthened his resolve to devote his life to the study and solution of social problems, but especially to the solution of the modern labor question. Early in 1890 he received an invitation from Count Sylva-Tarouca, later Austrian Minister of Agriculture, to go to Tuermitz, in North Bohemia, where people were rapidly being reduced to the status of a proletarian class. Here he heard a series of lectures delivered at the Count's request by Rudolf Meyer, for a time a collaborator of Carl v. Vogelsang and a friend of the State Socialist Rodbertus. During the discussions conducted on this occasion it transpired that Pesch could not agree with the views of the conservative Socialist, Meyer, who was in personal contact with Marx and Engels. Above all, however, Pesch could not concur in the labor-value theory advocated by Meyer. Nevertheless, by the time Pesch left the castle of Tuermitz for Vienna there to continue the writing of his book on "Die soziale Befähigung der Kirche," Berlin, 1898 (The Social Power of the Church), and to begin an investigation of "Die Wohltätigkeitsanstalten der Christlichen Barmherzigkeit in Wien," published in 1891 (The Welfare Institu-

tions of Christian Charity in Vienna), he had acquired new insight into the problem to which he was so greatly devoted.

From Vienna Pesch went to Mainz, Germany, where he served as spiritual director of the diocesan seminary. Here he was in constant communication with Bishop F. L. Haffner, formerly a canon to Bishop W. E. v. Ketteler and then his successor, (Haffner's "Sozialer Katechismus," 1st ed. 1879, was recently republished). Pesch also established contact with leading Parliamentarians of the Center Party, with important members of the French *Semaines Sociales* (Social Weeks), and with representatives of the Muenchen-Gladbach "Volksverein" (Catholic People's Union). Pesch took an active part in the efforts of social education the organization engaged in. In the very house at Mainz where Bishop Ketteler had once lived and worked, he wrote a book on social philosophy, "Liberalismus, Sozialismus und christliche Gesellschaftsordnung" (1896), anticipating even at such an early date the fundamental ideas of his Solidarism. It is still well worth reading today. However, before attempting to amplify these preliminary studies in a text book of political economy, Pesch heeded the advice and example of Wilhelm Hohn, later editor of the organ of the People's Union for German Catholics, *Soziale Kultur* ("Social Culture"), and went to Berlin and again became a mere student, although well along in years. He attended the lectures at the University delivered by the leading German political economists of the day, G. Schmoller, M. Sering, and A. Wagner. There is something touching about the picture of this priest, now almost fifty years of age, in the benches of the lecture room, impelled to this course by an admirable consciousness of responsibility and by the desire to bring his own investigations into conformity with the more recent developments of research and theory. From Berlin Pesch went to the house conducted by his Order for writers at Luxemburg, there to begin his great work, the textbook on political economy, consisting of five large volumes devoted to an exposition of the theory and application of his doctrine of Solidarism.

Solidarism is, as has been indicated previously, the systematic synthesis of fundamental principles and views on society universally accepted by Catholics, especially in so far as it has to do with activities of an economic nature. It represents, therefore, the basis provided by social philosophy for political economy. From the philosophic principles of Solidarism Pesch developed a system of political economy, dealing with the constitution and organization of national economy and called it "Soziales Arbeitssystem" ("Social System of Industry").

(To be continued)

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## WHAT CAREY FORESAW

IN many respects the voice of Henry C. Carey (1793-1879) was that of an economist crying in the wilderness. Blinded by the advantages of Capitalism, men refuse to heed not merely Carey's economic doctrines but even those of his warnings which rested on observable facts.

Carey repeatedly predicted what lot would befall agriculture in our country if the traders, or as we would say today the financiers, were permitted to continue the course which they were pursuing even 80 and 90 years ago. Having, in one of his works, demonstrated by means of a graph the position agriculture should occupy in society, he refers to this occupation as "that highest of all human employments—the one which tends most to improve the heart, and to fit man for commerce with the angels—scientific agriculture." But even when he wrote this sentence, probably sometime in 1858, Carey realized that "throughout the British Empire, and that of the United States, the tendency is from this latter and highest form, and towards the former and lowest one." Due to the policy which "tends to give to trade [finance] the mastery over commerce."

The distinguished economist believed it a remarkable fact "that in those countries, which hitherto have been regarded as being most the friends of freedom, there exists a growing tendency towards centralization and slavery;<sup>1</sup> and that in both we meet the phenomena that elsewhere have attended the decline of civilization." A close student of economic conditions, Carey thought the consumer and the producer were receding from each other, "manufactures becoming more centralized from day to day, and agriculturists becoming more dispersed." In both therefore, according to his opinion, "there is a diminution in the power of association and in the development of individuality. In both, the feeling of responsibility declines, in both the progress of power diminishes from year to year. In both property and lands become more and more consolidated. In both the accumulations of the past are obtaining an increased control over the labors of the present. . . In both the traders [financiers] acquire increased control of the legislative action. In the foreign policy of both the end is held to sanctify the means. In both, there is an unceasing thirst for territory, to be acquired at any cost; and political morality has nearly ceased to have existence. In both there is a steady growth of pauperism on the one hand, and of luxury on

<sup>1</sup> Carey at the time had reason to believe the influence favorable to slavery in America was increasing.

the other. In both, strength declines, etc., etc."<sup>2)</sup>

Faced as we are by statistics demonstrating the increase of farm tenancy in our country and the sorrowful lot of the American sharecropper, the correctness of Carey's prediction becomes apparent. In addition, we have witnessed the increasing consolidation of land which even in his time was going on, as mentioned by him in a footnote, not alone in some of the older States but also in the newer ones of the West. "In some of them," he wrote, "land has been so much monopolized by speculators, that the poor emigrant is forced to increase, by hundreds of miles, his distance from civilization, if he would obtain land at any moderate price."

The phenomenon known as soil butchery, of which we have heard so much in recent years, is likewise due to causes referred to by Carey, although he does not say so in the particular chapter of the work we are quoting from. One-crop farming was forced on the American farmer by circumstances controlled largely by those the distinguished economist calls "traders." They did, in fact, trade the fertility of Mother Earth, intended to nourish succeeding generations, for credit in London and Paris. In doing so they had their own selfish interest and not the common weal in mind.

F. P. K.

## WARDER'S REVIEW

### Laicization of Holidays

THE tendency on the part of the modern State to institute secular holidays, referred to by us on a former occasion, is inherent in the Joint Resolution introduced by Mr. James J. Davis, in the Senate of the United States on March 27. What is known as S.J. Res. 100 declares:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the Sunday immediately preceding September 17 of each year is hereby designated and shall hereafter be known as Constitution Sunday, to be held in grateful remembrance for the privileges enjoyed under the Constitution of the United States, and the President is authorized and requested to issue annually a proclamation calling upon the people of the United States to observe such Constitution Sunday in an appropriate manner."

However well meant this resolution may be, it represents another step in the direction of the super-State which, although slowly in our country, is taking shape wherever the political ideas of the 18th and 19th century are undergoing the transition from the extremes of the watchman State to the extremes of the overlord State.

<sup>2)</sup> Principles of Social Sciences. Phila., 1860, Vol. 2, pp. 263-4.

### Why Not Barter?

ON the eve of his departure from Warm Springs, the President announced his intention to arrange for the disposal of our enormous surplus of wheat and cotton, *but it would not be by barter*. None of the great dailies of our country considered it necessary to discuss the somewhat oracular pronouncement, although it is in truth a declaration of the strategy the Administration intends to pursue in conducting the trade war with Germany. Economic and financial circumstances have forced both that country and Italy to adopt self-sufficiency and barter as the only means of preserving their freedom from the international money lenders.

A few days later, on April 10th to be exact, the State Department issued a statement evidently meant to emphasize and augment the President's announcement concerning the proposed "international exchange of raw materials." While this official pronouncement of policy sedulously avoids use of the term barter, a midwestern daily discoursed editorially on the "Governmental Barter Plan." The article, in fact, speaks of "the proposal to barter surplus United States farm products for British and Dutch rubber and tin" as "one of the soundest schemes to emerge from the Washington idea hopper in many months."

The writer entirely neglected to take into account the fine distinction the Administration has seen fit to draw between "barter" and "international exchange of raw materials." Evidently, Washington attaches a meaning to the word *barter* which differentiates it from *exchange*. Since the editor of one of the leading morning papers of the middle-west has evidently failed to observe the distinction between these terms, it would seem desirable Mr. Roosevelt should enlighten "his people" on the reasons for his opposition to barter and substitution by him of the term "international exchange" in its stead in public announcements.

Barter is evidently an innocent word; to traffic or trade by exchange of commodities does not offend against good morals. Why therefore has not merely the term but the thing itself been declared obnoxious? Perhaps the following remarks by Mr. Gregory Macdonald, published in the *Catholic Times*, of London, may help to explain the President's attitude:

"Unfortunately America remains the dangerous enigma of world policy today. Washington has become the last fortress of the internationalists . . . It was Washington that started to buy up South American trade as soon as Germany and Britain began to come to agreement over foreign markets. Washington wants to restrict their markets for them."<sup>1)</sup>

There is evidently a background to the Administration's foreign trade policy of which the Nation knows all too little.

<sup>1)</sup> March 17th, p. 5.

## Self Government and Democracy

AS is known, the Indian Empire, ruled by Great Britain, contains a number of so-called native states the rulers of which are native princes. Although the democracy, known as England, exercises suzerainty over these states, the British overlord is accused by "progressive Indians" of shielding the "reactionary princes" against the people seeking liberty and ultimately a united, confederated India.

There is under way in India at present a movement to bring about an amended federal structure "in which States' representatives will be elected by States' people and not 'nominated' by Rulers as now planned for its own ends by British paramountcy." In fact, the States' People Conference, whose president is eminent Congressman Jawaharlal Nehru, recently adopted a resolution advising, what has come to be known in India as the "Paramount Power," the abrogation of the outdated so-called "treaties" with Indian States. The resolution declares them to have been utilized to "perpetuate autocracy and a semi-feudal order." Moreover, they are spoken of as having been made "without any reference to or regard for the peoples concerned." And although "they ceased to have any importance and many of them were ignored," the same treaties, it is claimed, are now being used "by the Paramount Power to intervene in the struggle for freedom in the States in favor of the Rulers," while "the obligation of this (Paramount) Power to protect the people from misrule and oppression is ignored."

Mahatma Gandhi believes the present Rulers and their successors will rule only by the grace of an awakened people. "The awakening that has taken place," he says, "has come to stay. Every day quickens the pace. The Rulers and their advisers may succeed for the time being in suppressing the spirit of the people. They will never succeed in killing it."

We have never considered the present parliamentary system applicable to the needs of all peoples, irrespective of their past and inherent qualities of an ethnic nature. But true democracy, which is not necessarily coupled to the parliamentary system as we know it, is, in accordance with its very nature, a truly universal concept of government. But the very same people who, according to the manner of doctrinaires, believed it possible to export parliamentarism to Turkey and China, are not at all inclined to grant self-government to people who have come under their rule. The greatest of all western democracies, our own country, refuses to grant Puerto Rico a political status conformable with democracy, and Hawaii is denied statehood for reasons at variance with the democracy we so loudly profess.

## Storm Over Southern India

THE growth of Islam and Communism are bound to complicate the condition of an already sorely distressed world in the future. As against a Christian world, torn by internal strife, both the leaders of Mohammedanism and farsighted European observers believe Islam is gathering strength and will assert itself in the future as it has not been able to do for over a hundred years at least. In addition, Communism is taking root the world over and especially in what may prove the fruitful soil of India. A number of letters received by the Central Bureau in recent months point to the latter fact. In order to forestall false impressions, let us state that the following quotations are from communications addressed to us by Natives of India, and not missionaries either of European or American birth. In addition, it may be well to inform the reader that the communications were written in Southern India, where Christianity gained a footing centuries ago. One of the writers, superior of a monastic institution, tells us:

"There is much commotion and dissatisfaction in the Native State of Travancore, one of the largest and most important countries in India, owing to the fight for responsible government. The Communists, finding this occasion very suitable for their purposes, mingle with the public and carry on their propaganda. We Catholics, with the aid of our press, which is not very strong, do all we can to combat evil tendencies."

Another letter, addressed to us from a neighboring Native State, speaks of Communism "which is now gathering increased strength in our once religious soil." Continuing, the writer says:

"Our Malabar Coast was the haven of all blessings. Everything here bore a religious touch; but now it is just the reverse; Faith is fast losing its hold on the minds of the once staunch Catholics. They now organize and set up strikes and revolutions all over the land in common with other religionists all of whom have fallen under the influence of Communists of Northern India who, in their turn, are backed by the Russians."

The case of Spain has proven to the world the meaning of propaganda conducted by the Komintern and what may result from it. Nevertheless, men are inclined to accept the "outstretched hand of Communism." It is just another case of the fox preaching to the geese.

## Shakespeare and Money

WHILE no economist, in the accepted sense of the term, Shakespeare knew human nature to its very core. Consider, for example, the following speech of Timon of Athens, "the fierce old man" who, with heart burning from the falseness of "mouth friends," tears at the ground with savage fury and cries:

"Gold? yellow, glittering, precious gold?

No, gods!

I am no idle votarist: roots, you clear heavens."

And later,

"This yellow slave  
Will knit and break religions; bless the accursed;"  
"O thou sweet king-killer, and dear divorce  
Twixt natural son and sire! thou bright defiler."

Written some three hundred years ago, these words apply with even greater force today. The greedy rich and the greedy poor alike are nothing loath to stoop to any tactic or practice for the sake of money. In itself nothing, for actually it is a sign of feebleness and dependence, money has today become a symbol of power, and power over one's fellow man is the be all and the end all of our capitalistic individualism. Passing by the really nutritious and self-obtainable "roots" of existence, of which Timon speaks, our money-mad generation bends its efforts in a never-ending quest for wealth, a wealth represented by stocks and bonds and factories and mills.

Steeped in the philosophy of a *laissez faire* system of economy, men participate in the dizzy chase after the elusive master of their destiny, unheeding the norms of right conduct, unwilling to admit that mere possession of money is no guarantee of happiness.

Timon of Athens well realizes this after rage has driven him from a palace into the forest. From the enjoyment of gold to the wiser hatred of it, he concludes it was all in vain, and comments:

"Steal not less, for this  
I give you; and gold confound you howsoever!  
There's more gold,  
..... And let this damn you!"

## CONTEMPORARY OPINION

If there have always been wars and rumors of wars, never before has there existed the possibility of such material havoc and cultural disintegration. It may be, as a recent writer has said, that this arid period in which we are living is the watershed between two forms of civilization, and that the future beckons to a Promised Land more pleasing than we dream. This optimism is creditable, but for the moment at least the world is facing a cultural crisis in which reason is everywhere in retreat.

RAYMOND B. FOSDICK, President  
The Rockefeller Foundation<sup>1)</sup>

Peace machinery is, I think, adequate; it is clarity and calmness of judgment that is needed. Without this disinclination for war will not be a deterrent and peace machinery will crack . . . . Perhaps the creation of an ordered world is worth the risk of war. This I am not discussing. I merely insist that we must urge no policy which carries with it the slightest risk without having thought through the problem, without having reckoned the cost. If

they (the Pacifist and Left Wing youth) could crystallize our thought as to what is worth and what is not worth a struggle, then indeed youth would have proved itself wiser than age . . . .

HUGH WILSON  
The Education of a Diplomat

The horror of totalitarianism, the great wave of popular indignation set in motion by the anti-Semitic barbarism which rages in Germany, the generosity shown by the United States toward so many unfortunates—Jews, Spaniards, Chinamen—do great honor to your country. But allow a European to tell you that the fear of fascism, in itself, does not eliminate the danger of fascism; on the contrary, it can even bring it closer. I hope with all my heart that this danger will never exist for you. It is not any technical measures taken by a government to enforce a policy of social reform which seems to me to foreshadow fascism, at least not if one considers them in themselves. What I mean is that fascism—or, more precisely, totalitarianism in all its forms—is first of all a state of mind. It is the decay of democracy when it is breaking up and when, by virtue of a blind biological instinct, it illusively flies into dictatorship. Totalitarianism is created by the ignorance of the masses, fear and impatience—and the presence of a demagogue in whom the multitude seeks refuge in a sort of psycho-pathological communion. Moral health, patience, truth and virtue (strength of soul!)—it is on these that the totalitarian idol breaks itself.

JACQUES MARITAIN  
in *The Commonweal*<sup>1)</sup>

Once again unemployment in this country [England] is over the 2,000,000 mark; and the general reaction to the fact seems to be a rather depressed suspicion that "they do things better over there"; that there must be something in Fascism, because there is no unemployment in Germany. The *Times* has even arrived at remarking that an economic crash is not to be expected in a country so organized that there is no need of any "confidence" save the confidence of the Leader. Which may or may not be true; but it is certainly true that a country which has lost confidence in its alleged political democracy and economic private enterprise, and yet is not prepared to own the fact and take steps to live by something it does believe, is in a perilous condition. What ought to be done about unemployment? Not, surely, to accept the growing demand that the younger men should be conscribed for a Labor Force and set to work at low wages to produce things the nation would like to have but does not think it can "afford"—such as holiday-or-refugee camps, and car-park-or-A.R.P. underground shelters. We should at least get as far as ac-

<sup>1)</sup> "A Review for 1938." Loc. cit., N. Y., 1939, p. 42.

<sup>1)</sup> Loc. cit., Vol. XXIX, No. 15, p. 401.

cepting from our modern economists the dictum that national expenditure = national income, and proceed to expend at proper wages on the production of things we want and need. Only when the offer of work of national importance at a living wage has failed to bring unemployed labor on offer could there conceivably be justification for forced labor.

*Christendom*<sup>1)</sup>

An entirely novel form of industrial organization is creeping upon us unawares. We are witnessing the gradual cartelization of England.

Until the last decade or so it was the accepted doctrine among virtually all business men and perhaps more than half of the public that the State would intervene in the affairs of specific industries as little as possible. Complete *laissez faire* went by the board decades ago, but until recently the tendency has been, at least among business men, to regard State intervention in industry as perhaps necessary, but if so a necessary evil. As a purely abstract proposition that would still doubtless be maintained. But in practice the attitude has changed. The change dates from the Great Depression and from its economic consequences in Great Britain, the protective tariff. Since 1932 the State has no longer appeared to industry solely in the guise of monitor or policeman; it has had favors to dispense. What is more, in addition to the concealed subsidy of a Customs duty, the State has begun to hand out specific subsidies in hard cash, from which agriculture has benefited most handsomely, but by no means exclusively. And finally, in addition to tariff protection and cash subsidies, the State has in several cases lent its aid to the creation of legally enforceable determinations of minimum price and maximum output. The result has naturally been to revolutionize the attitude of industry to the State: the policeman has turned Father Christmas.

*The Economist*<sup>2)</sup>

Mankind is thrown into three classes or groups, as St. Augustine once stated: *domus, urbs, orbis*, i. e., the family, the State, and international society. The three are intended by God for the common good. The existence of international society is postulated by natural law; therefore, nations have international duties and responsibilities above their individual interests, and these duties claim agreement of mind and will towards the realization of the ideals of justice and charity.

The international society implies a common purpose, the international common good, whose elements are peace, order, the economic, social

and cultural progress of mankind. This is its providential mission. Such a mission postulates authority and sanctions, though the constitution of such an authority and the method of such sanctions are matters to be decided by the free will of this society. The evolution of our civilization has not yet reached the stage of agreement on methods and procedure; but the sooner Catholics realize the providential constitution of international society, its purpose, aims and mission, its duties and responsibilities, the better, if they do not wish false prophets to steal a march on them on the international problem as they did on the social problem.

FR. A. MULLER, S.J.  
in *La Vie Economique et Sociale*

Notice how feverishly every country is striving to discover new markets all over the world. Notice also how tame is the old imperialist cry; for when they talk of markets, they are, unlike the earlier history of Capitalist expansion, also talking of "raising the standard of living" of their potential buyers. In those other days, they talked of "free markets" and of "cheap raw materials." It meant keeping the standard of living of subject peoples as low as possible. It meant political domination of the weak by stronger nations. This talk has now ended. Notice again, that even Britain seems intent on bargaining for relaxation of its imperialist hold elsewhere in return for trade facilities. Obviously, there is no altruistic motive in all this. Capitalism may merely be striving to dodge the hangman's rope! If it does and meanwhile sheds its ghoulis blood-lust, there will be some relief somewhere. After all, it is better for humanity that evil does turn from their folly, even if it is to save self-destruction.

THE MEDDLESOME CYNIC<sup>1)</sup>

Elusive prosperity has been "just around the corner" for the past eight years, but our trouble is that we cannot seem to make that corner . . . The remedy proposed [to reach the goal] was "pump-priming"; some stimulation to start the engine going after which, we were assured, the machine would operate itself. But now after nearly seven years of this theory, it is high time to pause and view our accomplishment. What has actually been achieved? . . .

We have given Government-enforced inflation and prodigal spending a fair trial. The means have failed to produce the promised result. We are still turning the corner and recovery is not yet in sight. With six years frenzied effort to round it, it is safe to say that it is the world's longest corner.

*America*<sup>2)</sup>

<sup>1)</sup> A Journal of Christian Sociology (Anglican), March, 1939, p. 9.

<sup>2)</sup> "The Cartelization of England." London, March 18, 1939, p. 551.

<sup>1)</sup> "Our Money Matters," *The Social Order*, Allahabad, India, Vol. VII, No. 159, p. 326.

<sup>2)</sup> "The Longest Corner," editorial, Apr. 8, p. 637.

# SOCIAL REVIEW

## CATHOLIC SOCIAL ACTION

On March 14th the International Academy of Christian Sociologists met in London. Mr. J. H. Whittaker, founder of the Guild of St. Joseph, addressed the meeting on "The Second Industrial Revolution."

He agrees in many particulars with Senhor Salazar, creator of the Christian corporative state in Portugal, but adjusts his ideas to the greater nations.

At the request of Cardinal Hinsley a meeting of the British National Board of the Apostleship of the Sea was held in Birmingham for the purpose of inaugurating a movement to provide for Catholic seamen in all British ports. A resolution accepting the Cardinal's commission was unanimously passed and the steps to be taken will receive the support of the Society of St. Vincent de Paul and all other societies working for the well-being of the Catholic seafarers.

After the meeting, held under the chairmanship of Admiral Lord Stafford, K.C.B., had formulated a program for the purpose of securing all the necessary support for the work in question a resolution was passed that the most urgent need was the work for seamen in the Port of London and that it should have the first claim on the British National Board.

While there is considerable pretension of pity for lepers on the part of Catholics, such pity is not revealed in the report of the donations received in the past year by the St. Francis Leper Guild, founded in 1895. During the year 1938 the Guild received but one legacy of only £45. Total amount of receipts from all sources was less than £21000, or about \$10,500.

The Report declares "subscriptions, donations, church and school collections were less than the previous year and our expenses were greater." On the other hand appeals come from all parts of the world: "they are urgent and often very pitiful." To 5 new leper colonies the Guild could grant last year only \$25 each, "just enough to show our interest in their good work and to leave them with the hope that more will be forthcoming next year." What is here revealed results from an international phenomenon, indifference due largely to selfishness caused by indulgence in luxuries.

## OUTMODING STRIKES

The striking political advances recorded by the Swedish Labor Party in recent years has by no means diminished its willingness to co-operate with capital and production, according to reports from Stockholm. That the spirit of co-operation is gaining strength on both sides is particularly noticeable in labor disputes, where methods of settling conflicts have undergone substantial changes.

While strikes and lockouts are not entirely outmoded as means of obtaining material concessions, they are coming to be considered more and more as *ultima ratio*, and direct negotiations between employers and employees have become the usual procedure for settling conflicts. A further contribution to better understanding between State and private business was recently

made by the Minister of Finance, M. Wigforss, when in a public speech he proposed for State authorities and representatives of private business direct conversations on their most salient differences of opinion and practice.

## CO-OPERATION

The acceptance by hospitals, railroads, restaurants, steamship lines and the rapid expansion of consumption of frozen fruits and vegetables for the American home is causing many farmers' co-operatives to consider entering the frozen-pack field, according to J. A. Forehand, Secretary, Washington Packers, Incorporated, at Sumner, Washington. In the *News for Farmer Co-operatives*, a publication of the Farm Credit Administration, Mr. Forehand says there are now 11 farmers' co-operative organizations and they contribute 12.4 per cent of the nation's total output of frozen fruits and vegetables. In 1937 there were 94 companies in the business, including co-operatives, reporting an output of 228,417,100 pounds, including fruit juices.

"Frozen fruits and vegetables as an industry," says Mr. Forehand, "is still decidedly in its youth, but I believe it will play an increasingly important rôle in the preservation of foods and that in growing it will introduce many innovations in the transportation, storing and merchandising of foods." Mr. Forehand believes that in the future well-equipped canneries and cold storage plants will find it to their advantage to add quick freezing equipment to handle fruits and vegetables, but he warns co-operatives and others seeking to enter this field to study the market before attempting to do so and to produce only first-class products, pointing out that there are no second or third grades in frozen fruits and vegetables.

## ECONOMIC IMPERIALISM

Kenya Colony, South Africa, will go down in history as one of the most shameful examples of exploitation of native labor in the annals of modern capitalism. All attempts to reform existing conditions have failed thus far. A Kenya Government Committee has recently reported on juvenile labor in the Colony. They recommend that the minimum legal age of 10, sanctioned in April of last year, be raised to 12; that in "industrial undertakings" it be raised from 12 to 14 years; that penal sanctions of the labor code should not apply to children, and other reforms. There is danger that, in the face of the reforms recommended, public opinion may be lulled and silence give consent to children of 12 being exploited unfairly. The Committee states, without protest, that the pay ranges from 1¼ pence to under 3 pence (i. e. from 2½ to less than 6 cents) a day with cheap food.

The Report does not comment on the fact that there is no workmen's compensation legislation in force, except in the mining industry; that there is no sickness benefit for occupational illness; that employers accept no responsibility for seeing that the child reaches home after the completion of the contract; and while admitting that drinking does occur among children in

labor lines, brushes aside this objection. "Strangest of all," writes W. E. Owen, Archdeacon of Kavirondo, Kenya, "there is not a single comment on the fact that labor lines to which the children go are places where sexual immorality is a problem with its spread of venereal disease, that some Europeans at such places disgrace themselves by cohabiting with African women, nor any protest against children being committed to work for periods up to a year or longer, in such an atmosphere. When they do come back, many of them are sadly unamenable to parental and tribal discipline."

### CRIME

"Organized crime is a greater menace to this country's institutions than communism, anarchism, syndicalism, Fascism and Naziism all rolled together," Judge Curtis Bok told a grand jury recently in warning Philadelphia "to wake up to the size and power of organized crime or find the city ruled by robbers who do not even make a pretense of public service." He estimated the number of criminals in Philadelphia at 50,000.

The Federal Bureau of Investigation has estimated that in the entire United States in 1938 there were 7,438 murders; 4,554 cases of manslaughter by negligence; 8,302 cases of rape; 59,273 robberies; 44,529 aggravated assaults; 297,208 burglaries; 824,305 larcenies; and 188,203 auto thefts—a total of 1,433,812 major crimes, an increase of 1.3% over 1937.

### STUDENTS' AID

A loan fund for the assistance of worthy freshman students in the State College of Agriculture has been established by the Missouri Farm Bureau Federation and accepted by the Board of Curators of the University. The dollar contributed by each extension club as one of the goals toward reaching the standard of achievement in 1938 went into this fund. Loans up to \$50 per student are now available to boys and girls whose parents are members of the Farm Bureau.

In making the loan fund available, the Farm Bureau Federation officers have specified that it is to be used preferably for students who are in need of aid for the completion of their freshman year. Loans approved under this plan continue without interest until six months after the completion or termination of the borrower's course in the College of Agriculture. Only after such date will the unpaid portion of the loan bear interest and then at only five per cent. The loan may be re-paid in small monthly installments.

### NUTRITION

The lower-paid workers buy mostly food that "sticks to the ribs," as they put it, but that is merely "hunger-staying," as the experts say, and lacks needed minerals and vitamins, according to a survey made by the Federal Department of Agriculture. The study made by members of the Federal Bureau of Home Economics as a WPA project covered 4,000 diets of employed wage-earners and low-salaried clerical workers in forty-three industrial centers in eight parts of the country.

The report says that when families could afford only \$1.25 to \$1.87 a person a week for food, the diet had the above defects. When the budget rose to \$3.75 to

\$4.37 a person a week, the diet included nearly twice as much milk, and from two to three times as much butter, eggs, green and yellow vegetables, meat, poultry and fish.

The survey showed potatoes to be one of the most popular single foods, regardless of the amount spent. North Atlantic families were the heaviest potato eaters. Bread varied less in quantity with change in income, but tastes varied widely. Much more rye bread and macaroni was eaten in North Atlantic cities. Whole wheat as well as rye was popular on the Pacific Coast. Southern families, especially Negroes, showed a preference for home-baked breads.

### LUXURY

How emphatically the American automobile is a pleasure car is shown in the figures of a world motor census published in March. This country has sixty-eight out of every hundred motor vehicles in the world, or something more than two machines for every one abroad. This, however, includes trucks and buses.

If only passenger cars are counted, we have more than 75 per cent of the world registration, or three passenger cars for every one in all foreign countries. The latter actually have a million more trucks and buses than we have. They have less than two passenger cars for every commercial vehicle. Our own ratio is six to one.

In 1927, one of the most prosperous of post-war years, there were 57 million paid admissions a week to motion picture theaters. In 1937, a year of partial depression, there were 85 million paid admissions a week to motion picture theaters, or half again as many.

What is the secret of the tremendous increase in movie attendance? According to the *New York Times* the explanation is to be found in the efficiency with which the motion picture industry has used technical developments such as sound to improve its product, and at the same time has kept costs at a level which has enabled theaters to reduce admission charges. The average admission charge to theaters is reported to have been 23 cents last year, 5 cents less than in 1927.

### THE FARM WOOD LOT

In an address given at a meeting of the Nova Scotia branch of the Canadian Society of Technical Agriculturists G. W. J. Creighton, provincial forester, said that had the farm wood lots of Nova Scotia yielded their proper share of forest products, the farmers of the province would have been enriched by something between \$4,000,000 and \$5,000,000 or an average of more than \$100 a farm. The farm wood lots of the province total about 2,500,000 acres, said Mr. Creighton, or roughly one-third of the total productive forest area of the province. Since farm wood lots occupy the most accessible and best sites, they should be capable of yielding about half of the total forest products of the province.

While the actual yield of the farm wood lots is not known, the total volume of lumber and pulpwood cut during the past year in Nova Scotia was 467 millions F.B.M. with about 400,000 cords cut for fuel. The combined stumpage value of the above would be in excess of \$2,000,000, and value of the various products, when marketed, would be about ten millions. It is certain,

says Mr. Creighton, that the farm wood lots yielded nothing like the figure of between \$4,000,000 and \$5,000,000 quoted as being the possible revenue from such wood lots.

### RURAL UNEMPLOYMENT

Particularly significant, in view of the argument that workers can always "go back to the farm," when they lose their jobs, is the fact brought out in a census that unemployment among the farm population is nearly as severe as among the non-farm population. However, unemployment among the rural non-farm population is heavier than urban unemployment.

This information has caused the following complaint:

Certainly this shows the unfairness of the present rural relief setup, where farmers cannot get W.P.A. jobs except in a few places and by signing away their existence as commercial farmers. Discrimination against rural areas in work relief was undoubtedly a major cause of the big reactionary gains in the rural vote in the 1938 elections. A real program for rural jobs and recovery, based on such constructive projects as rural electrification, soil conservation, farm-to-market roads, etc., should be provided by Congress.

### AGRICULTURAL SUBSIDIES

Over the period of a year, the Federal Government has spent \$35,000,000 in buying some 150,000,000 lbs. of butter in an effort to improve the price. And the net result has been no more than to peg the price of standard grade butter at about 25c a lb. at wholesale in Chicago.

The Government has given butter away in relief, but it still held on Feb. 1 some 112,000,000 lbs. This supply constitutes over half of the total storage stock, and has weighed heavily on market sentiment. So, when the Government announced it had quit buying "for the time being," the move was immediately reflected in a lowered price.

The major commodities on which the Government holds commitments as a result of its loan programs are cotton, corn, wheat, and wool. At the present time these loan stocks are estimated as follows:

Cotton, bales, 11,250,000; Corn, bushels, 183,000,000; Wheat, bushels, 64,650,000; Wool (net grease), lbs., 76,875,000.

The Government has lost \$110,000,000 on cotton loans made through the Commodities Credit Corporation.

### OPPOSED TO "SOMETHING FOR NOTHING"

The ruinous habit of granting customers premiums in the shape of money or gifts is evidently not permitted to barbers in Louisiana. Using hamburgers to lure haircuts brought fines of \$25 each and 30-day jail sentences for a shop owner and two employees in his barber shop and restaurant at Monroe, Louisiana.

Judge David I. Garrett found the proprietor and his two barbers guilty of giving away a coupon for one hamburger with each 50 cents in barber trade, thereby violating a state law permitting a majority of barbers in a district to fix prices.

### THE RACE PROBLEM

Race segregation has received new confirmation in Georgia.

In what is generally considered a move to keep Negroes from applying for admission to the State University system in accordance with the decision of the U. S. Supreme Court in the Gaines case, Attorney General Ellis Arnall ruled that "white teachers cannot legally teach Negro children in the public schools of Georgia."

### ADVERTISING CAMPAIGNS

Backed by a fund of two million dollars, the contemplated advertising program of the California wine industry has now been inaugurated. The campaign is to continue for three years.

Funds intended for this purpose have been accumulating as a result of a marketing decree issued under the California Marketing Act of 1937. Since Oct. 24, all bonded wineries and storerooms in the State have been paying to the State Department of Agriculture an assessment on all wine prepared for market. As the money comes in, it is set aside by the director of agriculture for trade promotion purposes. Assessments run three-quarters of a cent per gallon on dry wine; 1½c on sweet and 3c on grape concentrates.

Even under the industry's practice of allowing wine to find its own markets, there has been a considerable increase of late in national consumption. But the per capita average is still only a half-gallon compared to more than 30 gal. in Italy or France.

### PROFIT SHARING

For the fourth consecutive year workers to the number of about 4,000 in the employ of Imperial Tobacco Company of Canada have been granted a service dividend amounting to approximately \$220,000, representing 5½ per cent of wages earned during 1938, it was announced by the company.

This service dividend is declared to be "tangible evidence of the company's desire to reward its employees for loyalty and efficiency and to enable them to participate directly in its prosperity." Payment of the present service dividend brings the total amount of such dividends paid to date to \$840,000. Imperial Tobacco employees also benefit through group insurance, a sick benefit plan, a pension fund and a week's annual vacation with pay for factory workers.

### THE MACHINE

Modernization of equipment and improvement in preparation methods are the leading steps being taken by coal mine operators to lower production costs and regain markets lost during the depression to competing fuels. Approximately 32 per cent of the 1938 bituminous coal output was mechanically loaded, an increase of 6.3 per cent over 1937. Sales of mechanical loading equipment for use in the nation's coal mines in 1938, as compared with the tonnage produced, were substantially higher than those for the high production coal years of 1933 and 1935.

While the total coal output, anthracite and bituminous, fell off 22 per cent in 1938, sales of mobile loading machines and conveyors declined in comparison with total sales in 1937, but more than kept pace with the rate of production.

# HISTORICAL STUDIES AND NOTES

## RECOLLECTIONS OF A LONG LIFE

(Concluded)

IN 1870 my oldest brother Joseph married a girl from Germany. We stayed with him on the farm for several years. It was in 1873, I believe, that I made my First Communion; it was the first time I ever had a real suit of clothes.

During that time the young wife became bossy and wanted to run everything; she slapped mother and drove her out of the house. So mother went to make a homestead on 80 acres and started in anew, for the oldest brother kept the farm and all except a cow which mother was allowed to take along; she built a log cabin on the homestead. The old saying, unjust goods don't profit, held true for him, because he finally lost the farm. The wife neglected her religion and finally lost her faith. None of the boys kept up their religion. My brother was a goodhearted, honest man but too easygoing; his wife had him under her thumb. She died first without repenting. Brother Joseph died in St. Paul. The priest went to see him a few days before his death in the hospital and I hope he repented. May God have mercy on him. Amen. Thus I was practically an orphan. So in May, 1875, I hired out to Mr. Louis . . . . on his farm in . . . ., Stearns County, for six months at \$8.00 per month. There I was confirmed by Bishop Grace of St. Paul. We were all in the diocese of St. Paul.

Although I was only 14 years old I had to work hard, for everything was done by hand; all the grain was bound by hand; I pitched all the bundles at stacking and thrashing time. Moreover, the hay was all cut with a scythe and raked together and shocked with pitchfork and rake; also the corn was cut by hand and shocked and after it was dry we broke out the ears by hand. After my six months were over I went home and got a job in the town of . . . . for \$3.00 per month for the winter, feeding cattle and horses, cleaning stables, hauling hay and chopping wood. In the spring of 1876 I hired out to my brother-in-law, Peter . . . ., also in the township of . . . ., for six months at \$8.00 per month, doing the same work as I had at Mr. Louis . . . besides grubbing out stumps. Thrashing time was the most enjoyable work in fall as all the neighbors helped out. We always had a good time. There was always lunch at ten and four o'clock with the whiskey bottle passing from one to the other and each one would take a little. And the old timers always could tell some jokes or funny stories to make life pleasant and work cheerful. Peter . . . . served three years in the Civil War. Came back without a scratch in 1865. Married my second oldest sister Theresia. He was a goodhearted, honest man and a hard worker, never had a harsh word with anybody, raised 12 children, ten boys and two girls, of whom 11 are living today. I was godfather for one of his sons, who

became a priest in the Order of St. Benedict at St. John's College; one daughter became a nun of the Benedictine Order. The mother-house is in St. Joseph, Stearns County. The parents are both dead. A model family.

After my six months' work for Peter . . . . was over I again hired out to . . . . at . . . . on the farm for \$3.00 a month doing chores, feeding the cattle and cleaning the barn, and chopping wood. In the spring of 1877 I got a call from my sister Rosalia . . . ., a widow, to come to St. Paul, where she lived with her eight children. Her husband William . . . . died in 1875. With a little insurance money she received after her husband died, she built a three-room house on a lot which belonged to a good widow, Mrs. . . ., who lived on the lot next to it. My sister went out washing and did sewing at night to support the eight children. The oldest girl got work in a book-binding and earned a few dollars per week. In that way she helped support the family for three years. Of course some good people helped her off and on with food and clothing as there were no relief societies for the poor at that time and foodstuff was cheap.

So when I came to live with her there were ten of us in two rooms and a kitchen, but we got along all right. Then I got a job in a brush factory finishing brushes, working on a piece-work basis. Some weeks I made \$3.50 to \$4.00 and \$5.00 to \$7 and \$8 per week, but on the average I made between four and five per week. So I could pay board. We lived together until the fall of 1878 when my sister got married to a farmer at . . . ., Stearns County.

After that I boarded with a friend of mine who also worked in the brush factory until late in fall when the factory went bankrupt.

Then I went home to mother and as she had no work for me I worked off and on for different farmers; from one farmer I got a job chopping a pile of wood. He offered me \$2 for the pile; I accepted and it took me a week to earn the \$2. Early in the spring of 1879 I got a letter from Gottfried . . . ., the man with whom I had boarded, to come to St. Paul, and learn the bookbinding trade. So I came to St. Paul again in April, 1879, and started to work with the firm of . . . and . . . I had to board with one of my employers. He had a horse and buggy and I had to take care of the horse and barn evenings and mornings; had to get up at five o'clock in the morning, feed the horse and clean the barn and horse, get breakfast and be at work at seven o'clock. And feed the horse in the evening. The first year I got \$2 per week and later on \$3 per week for I was a good worker. I started work in the bindery at the very bottom, ten hours per day or more if necessary; there was no time limit, no pay for overtime. Many a time I worked overtime.

Mr. Gottfried . . . was a drinker. Every month or so he went on a spree of a week. So . . . . got rid of him.

And in the fall of 1879 he hired another apprentice, Joseph . . . . As the new man was broken in fairly well by the fall of 1880 we two did all the work by the latter part of that year. I had learned gold finishing and gilt-edging and gold stamping. We got the job of binding the City Directory, which was bound in leather back and paper sides. The back had to be stamped in gold; that was my job, besides other work. That was pretty soft for the boss: the two of us getting about \$5 per week each for ten to 15 hours per day. Then we had the Blue Book. This was a book of names of the upper class of citizens; we used to call them the "big bugs." This book was bound in full blue cloth with gold stamping and gold edge. I had to do the gold work, gilt edging them. It took three operations: first the front edge and then the top edge and then the bottom. We would put them in a wooden press, as many as we could, and scrape the edges smooth and prepare the filling. The size was made from the white of an egg. We put the size on with a camelhair brush and laid the gold on with size; when dry it was rubbed down with an agate burnisher and wax paper so the burnisher would not touch the gold and then it was rubbed with a wax pad. After that it was polished with a bloodstone.

In 1880 we got the State work. That is, all Reports of the different departments and State institutions. They were bound in full cloth and stamped in gold on the front cover. And by the time the printed sheets came to us (they had to be folded by hand), we had to make out a dummy to get the size of the cover so we could make the cases or covers and stamp them. The girls had to gather and sew the books by hand. There was a rush to get the books ready for the covers, to hang them in the covers and put them in the press.

So it happened that my partner and I had to do all that work to get the book out on time for the legislature. We worked for three days and three nights without leaving the shop except for meals. We arranged it in this way. One would lay down on the paper shavings for two hours while the other one worked. Then the second would work. First one then the other one would lay down and take a nap for if we would both lay down we would sleep all night and our work would not be done. But the third night my partner Joseph was all in. It was after midnight that I tried to wake him. I shook him and lifted him and sat him on a chair and shook him and he started to vomit, but would not wake up; he was all in. But in that way we got the work out in time.

Mr. . . . . was a good bookbinder and we learned our trade well, but we paid dearly for it.

In the spring of 1881 Mr. . . . . built a new home, a one and a half story house. In the attic one room was plastered, the rest of the

attic rough and Mrs. . . . . had me sleep in the north west corner under the rafters all winter and used the plastered room for storage. Such was the sad fate of mine; I had to get up in the morning at five o'clock and take care of the horse and swallow my breakfast hurriedly and walk two miles to work. In the spring of 1882 my time as apprentice was up, so I went to a boarding house; that wasn't very pleasant although much better than sleeping under the rafters. By that time I got \$10 per week.

In the meantime I kept company with a nice young lady by the name of Katie . . . . She had a stepmother who took a dislike to me and bothered the father about it. So the father one day said to us: "You better get married so I can get some rest," for the stepmother was so opposed to me that he got tired being nagged all the time. So we were married on the 10th of August, 1882. We rented two rooms across the street from her father for \$5 per month. I had borrowed \$50 to get married and to my surprise learned my wife had saved up \$200 out her earnings while she was sewing in a wholesale house, making overalls and jackets. So we paid off the \$50 I had borrowed and soon after that I got a raise to \$12 per week and we saved money. We did not buy anything except the bare necessities and in spring of 1883 we decided to buy a lot on time and build a two room shack on it; in July, 1883, we moved into our new home. In all we paid rent only 11 months in all our life, amounting to \$55. I added a kitchen, getting up in the morning and working on the building and also working in the evening as long as it was daylight. I dug out a little cellar and planked it so as to have a place for potatoes the next winter. I had my neighbor, a carpenter, put on the sidings, and the following spring I painted it. And we still live on the same spot today only in a more modern home. We had eight children, six boys and two girls. Three boys died while very young. The other children are all married and we have 21 grandchildren and three great-grandchildren. I got to be foreman in the bindery until . . . . retired or was forced to retire. He had formed the . . . . Company and had added a printing plant to it and the business was doing well and then Mr. . . . . and his wife went on a trip to Germany. During his absence Mr. . . . . took over the management and when Mr. . . . . came back from Germany, his partner forced him out, and from that time on the business kept going down.

Mr. . . . . thought he could run the business but he proved to be a poor manager and the business went under. So I went to work for another bindery, at \$20 per week doing nothing but gold finishing. After a year I demanded a raise and the foreman said he would see the boss about it and I was refused the raise. So I went to another firm by the name of . . . . , which had a printing plant, and I bought some

stock in it. And the day I left the former company Mr. . . . called me into the office and said I should stay at \$25 per week. But I said it was too late, that I had already made other arrangements. At the new place we did considerable business but never made any money although we worked hard. But Mr. . . . did not know how to figure, always too low, although a good, honest and hardworking man. So I got my nephew, Mr. . . . , interested in it and he put the business on a paying basis. But we needed more money, so I mortgaged my home for \$1,500 and bought more stock. While that was only a drop in the bucket, it kept us on our feet for a time. We began colored label printing and hence needed more and larger printing presses. So a friend of Mr. . . . went out to sell some stock and had good success. We got six men, all well-to-do business men, interested as stockholders. That gave us a good start.

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[The balance of this remarkable human interest story, about one page, deals with the rise of one of the larger firms in the Northwest, with which the author of this account is still associated. For this reason and because the remainder is concerned with many living men, we have foreshortened the article.—Ed. C. B. & S. J.]

## COLLECTANEA

A PAMPHLET of twenty pages published by the National Executive Committee of the American Turnerbund, under the not entirely "lovely" title "Turnerism is Americanism," contains a rather interesting, if brief account of turning in our country.

This form of physical exercise was first introduced in America by the historian George Bancroft at Round Hill School in the State of Massachusetts, founded by him in 1825. Two Germans, political exiles from their native land, Carl Beck and Carl Follen, put to good use the first gymnasium in America, connected with the school referred to. In consequence, Harvard, Yale, and Amherst soon followed and promoted the new trend towards physical exercise according to the system inaugurated by Jahn in Germany. Follen was called to Harvard, where he taught until 1836. In the city of Boston, Dr. John Collins Warren, the first surgeon to employ ether anesthesia, established the Tremont Gymnasium for which he secured the services of the distinguished Francis Lieber, whose brief biography in this pamphlet is unsatisfactory.

It will always remain regrettable that turning in our country, having made such an excellent beginning, should have added so greatly to the disunion of the German element in the United States. The Turner Hall, of which

there were so many at one time in all parts of the country, became synonymous with a rendezvous for promoters of the crassest materialism and of atheism. The so-called "intellectual turning," promoted by not a few Turning Societies, suffered from the influence of men who drew their knowledge from the writings of such notorious materialists as Buechner, Moleschott, and Voigt. On the other hand, the splendid response the members of Turning Societies granted Lincoln's call to arms in 1861 will ever redound to the honor of the first German generation of turners in our country. The brochure referred to contains numerous references to the Turner Regiments and their commanders.

Galena, the town in Illinois named from the mineral which gave it fame and fortune during a large part of the 19th century, had among its early settlers some Swiss. The article on "Once-Glorious Galena," by Esther E. Eby, published in the *Journal of the Illinois Historical Society*, states their coming to the "Leadville" of the old Northwest was due to the following circumstances. Urged by Lord Selkirk, some Swiss had migrated to the Red River Colony, "a small settlement north of Minnesota on the earl's grant of land, in 1821."

"The earl died," the account continues, "and promises he had made to the colony of grain and farm implements were never fulfilled. As a result they found life impossible and after a few years of bitter suffering set out for the United States. Most of them arrived at St. Louis and settled on farms. The climate of that region proved unfavorable to them; and spurred on by accounts they heard of lead mines in the Northwest, they departed for Galena or La Pointe as it was then called, arriving April 14, 1826. A number of their descendants still live in Galena."<sup>1)</sup>

The article also speaks of the early homes of the city, many of which have survived and may be viewed in their original state, since very little modernizing has been done. According to Miss Eby, "the furnishings of these homes were chastely elegant and in some cases even luxurious. Much of the furniture was made in Galena by cabinet makers of German origin, although some people brought their household goods with them."<sup>2)</sup>

Writers of German-American history have in general neglected to stress sufficiently the contribution German artisans made both to the culture and wealth of the country in the 19th century. Men of a hundred trades, who had in their native land served their apprenticeship and fulfilled the obligations imposed on journeymen by the guilds, came to America well prepared to contribute their share to the civilization that was developing in the New World.

<sup>1)</sup> Loc. cit., Vol. XXX, No. 2, p. 175.

<sup>2)</sup> Ibid., p. 177.

## THE CENTRAL VEREIN AND CATHOLIC ACTION

### Officers of the Catholic Central Verein of America

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The Executive Committee consists of the Officers, the Trustees, the Committee on Social Action, the Presidents of the State Branches, and the following members-at-large: T. J. Arnold, Little Rock, Ark.; John P. Pfeiffer, San Antonio, Tex.; Frank Saalfeld, Gervais, Ore.; Frank Stifter, Carnegie, Pa.; Frank Wurdack, Columbus, O.

Hon. Presidents, M. F. Girten, Chicago; Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

The C.B. & S.J. is indexed in the Cath. Magazine Index section of *The Catholic Bookman*.

### Pius XII Grants Apostolic Blessing to C. V.

AS reported in previous issues of our journal, President William H. Siefen tendered the condolences of the C. V. to the Holy See on the occasion of the death of Pope Pius XI, and extended the congratulations of the organization to Pope Pius XII immediately following his election as Supreme Pontiff of the Universal Church.

Both communications were acknowledged, the first by Pius XII, at that time Camerlengo of the Holy See, and the second by Msgr. Montini in the name of His Holiness. The message received by Mr. Siefen following the death of Pius XI reads:

"Eugene Cardinal Pacelli, Camerlengo of the Holy Roman Church, has the honor to express heartfelt thanks for the sentiments of sincere sympathy manifested on the death of His Holiness Pope Pius XI."

The congratulatory letter addressed to Pope Pius XII on his coronation was answered with the following message:

"The Holy Father is sincerely thankful for the devoted message of good wishes and prayers presented to Him and from His heart He sends the Apostolic Benediction."

A similar communication was received by Mrs. Mary Filser Lohr, president of the National Catholic Women's Union, extending the Apostolic Blessing to the members of that organization.

### Diocesan and Episcopal Jubilees

THIS year is being celebrated the golden jubilee of the establishment of the Diocese of Belleville, in whose development the German Catholic element figured so prominently. At the same time the present Bishop, Most Rev. Henry Althoff, is observing the silver jubilee of his consecration as Ordinary of the Diocese.

The formal celebration of this double jubilee took place on Apr. 25th and 26th. On the latter date solemn pontifical high mass was read by Bishop Althoff in St. Peter's Cathedral, while Most Rev. John J. Glennon, Archbishop St. Louis, preached the sermon. In the evening a civic reception was held in the local Turner hall.

Bishop Althoff, who is the Episcopal Protector of the Cath. Union of Illinois, is the second Bishop to serve the Diocese of Belleville. His predecessor, Most Rev. Bishop Janssen, also completed 25 years of service in the Diocese. On Apr. 11th the Apostolic Delegate to the United States, Most Rev. Amleto G. Cicognani, announced that Bishop Althoff had been named Assistant at the Pontifical Throne by Pope Pius XII.

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An unusual honor has been bestowed upon Most Rev. Joseph Schrembs, Bishop of Cleveland, by the Holy See, in recognition of "his outstanding merits, and at a time when he looks forward to the observance of the 50th anniversary of his ordination on June 29th." His Excellency has been raised to the rank of an Archbishop, although he will continue as Ordinary of the Diocese of Cleveland, whose status will remain unchanged.

Among the plans for the jubilee celebration is the sponsorship of a mass meeting in honor of His Excellency at the Cleveland Stadium, in which members of the 1939 graduating classes of all Catholic colleges, high schools, academies and parochial schools will participate. This affair is scheduled for June 11th.

Bishop Schrembs has been a staunch friend of the C. V. throughout the greater part of his life, serving as host to two national conventions, in 1912 at Toledo and in 1925 at Cleveland. President William H. Siefen of the C. V. addressed a letter of congratulation to the jubilant in the name of the members of our organization.

Writing from the rectory of St. Patrick's Church at E. . . in Wis., the pastor says:

"We consider yours one of the most valuable, accurate and informative of Catholic publications."

### A Forsaken Heritage

A NON-GERMAN name was signed to the following communication, addressed to the C. B. from Boston:

"Will you please tell me whether there is a centre of German culture in the United States, preferably in the East, where I could regain some facility in speaking German through association with German-speaking Catholics? I should be glad, for instance, to meet any of the refugee nuns in my summer vacation.

"I am a school teacher, now obliged to teach elementary German after many years of preoccupation with other subjects, and I need conversation rather than books. At the same time I am deeply interested in Catholic Action and the situation of the Catholic Church in Germany as well as here."

Unfortunately, we were forced to admit that we knew of no such centre of culture as the writer sought. In fact, we were tempted to add that all too many men and women of German extraction in our country had wasted the part of their intellectual heritage referred to. But it is not merely the language has been abandoned; many other values of a spiritual and intellectual nature were thrown into discard at the same time by these prodigals.

### Benevolence

THE possibilities latent in mutual insurance are brought out well by Mr. Peter Engelmann in the story of "Workmen's Sick and Death Benefit Fund of the U. S." Modeled on the Allgemeine Kranken- u. Sterbekasse, of Altona, Germany, the society came into existence in the lower part of Manhattan in 1884. From two branches in 1885, the organization enjoyed a rapid growth until at the end of 1937 there were 358 branches with over 50,000 members, many of whom were no longer Germans. Moreover, by the end of 1937 the Workmen's Sick and Death Benefit Fund had paid out more than twenty-one million dollars to sick or to the heirs of deceased members.

As the organization grew, it began to provide more than just money. Mr. Engelmann writes:

"An 'Old People's Home' was established in Wisconsin, recreational farms were started, and a magazine, 'Solidarity,' printed in a German-English and an English edition, gave the subscribers cultural problems and questions of American-German life as well as news of the organization itself."

The writer stresses that "perhaps the most valuable benefit aside from money which the Fund provides, is a real sense of unity and security." This feeling is said to persist "regardless of the many nationalities, even in times of stress," and it was powerful enough "to cause workers who retained their jobs during America's recent big depression to pay the dues for their unemployed friends." More than \$6,000 was actually paid in this manner, and very soon a special branch called "The Relief Fund" was

established. This branch often gives extra relief to those who are unemployed and in any case pays their dues so that their membership is continued.

Wherever the fear exists that our Benevolent and Fraternal Societies may not be able to hold their own or expand, members should feel encouraged by the article on the New York society published in the *American-German Review*, organ of the Carl Schurz Memorial Foundation.

### Defenders of the Faith

SOME years ago an organization known as the "Defenders of the Faith" was established at Pilot Grove, Mo., with a two-fold aim: to counteract the vicious propaganda disseminated by "Judge" Rutherford and his followers and to spread correct knowledge of the teachings and customs of the Catholic Church. Under the direction of Rev. Richard Felix, O.S.B., the organization has expanded until today it conducts a variety of activities on a number of fronts.

For example, during the past year more than two million pieces of literature were printed and sent to Catholics for distribution among non-Catholic friends, in railway stations, or were addressed directly to individual non-Catholics. At the present time 15-minute transcribed radio programs are presented by the "Defenders" over some 24 broadcasting stations. Informational leaflets are published by the thousands for widespread distribution, and 13 selected pamphlets mailed one at a time to the homes of non-Catholics. A lecture bureau is also sponsored and the question-box prepared by the group is printed in 44 Catholic magazines and newspapers.

Present membership of the association is 2365 including 55 Archbishops and Bishops. Contributions received last year amounted to \$13,971; all expenses are defrayed by the donations of interested individuals.

The efforts to counteract the activities of the Watch Tower Bible and Tract Society, of which Rutherford is the leader, are indeed praiseworthy and should be accorded the active support and co-operation of those financially able to assist in this undertaking.

### An Encouraging Acknowledgment

THE result of the campaign against vicious films is favorably commented on by the Commercial Counsellor to the British Embassy at Washington in the "Report on Economics and Commercial Conditions in the United States of America," recently published by H. M. Stationery Office at London. The Counsellor says, under motion pictures (p. 118):

"The quality of the industry's product has greatly improved as the result of pressure from religious and social organizations, which became effective in the middle of 1934 and secured the conformity with the production code of all major producers. This voluntary censorship is generally admitted to have worked reasonably satisfactorily, and the search for story material of

improved quality has exercised an invigorating influence on film technique, e. g. the Victorian novel's revelation of the possibilities of character as distinct from type."

While Catholics have, in this one instance, exerted their influence in the interest of Christian morals and against the audacious practice of commercialized viciousness, they neglect to improve numerous other opportunities of a similar kind offered them all too freely by a world in revolt against religion and morality.

## TOWARD A CORPORATIVE ORDER

PERHAPS the greatest single advantage of the corporative system is that it would eliminate the existing social and economic disorder, chiefly by doing away to great extent with the overcentralization of power and influence now reposing in the hands of the Federal Government. This would be done very simply: by distributing the power where it belongs. In other words individual units, districts or by whatever name the lesser organizations might be called would handle local affairs, and one organization would not be required to do everything, as is the case with the Federal Government today, a situation comparable to the head of a large manufacturing company sweeping the floors and doing all his own stenographic work, rather than devoting his efforts to problems of larger significance.

This point is aptly and succinctly expressed by Rev. Charles P. Bruehl, writing not long ago in the *Homiletic and Pastoral Review*. "An organized society," he affirms (one organized according to the corporative principle, that is), "corrects disturbances that interfere with the general activity of the social body, but inferior organizations can take care of lesser disorders."

Continuing, the distinguished writer on social problems insists that "within these associations many of the difficulties arising can be treated as family affairs, and in regard to such questions the narrowness of the circle is of particular advantage since it furnishes a better basis for mutual understanding. Home rule, therefore, with ultimate government supervision, is best calculated to forestall friction and to insure smooth functioning of the economic order."

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A prime objective of the corporative order is close co-operation between employer and employee. This would be achieved, among other ways, by regulative bodies composed of representatives of both groups in a particular industry. In the past a number of such organizations have come into existence, both in our country and abroad. In England, for example, the Retail Distributive Trades Conference has presented the Minister of Labor with a report which stresses the need of regulating wages, hours of work and other conditions of employment.

The report, approved in principle by both employers'

and workers' representatives, proposes a scheme of organization to include all persons employed in retail distributive trades. It provides for the formation of national trade committees in every retail trade or group of trades to make proposals on minimum wages, hours and conditions to the Minister of Labor, who would be empowered to make such regulations binding in law under conditions similar to those obtaining with regard to trade boards. The committees are to consist of equal numbers of employers and employed, appointed by the Minister after consultation with the organizations of employers and the trade unions concerned, plus three independent members also appointed by the Minister. It is proposed in addition to form a national distributive trades council which would consist of an equal number of employers and employed plus three independent persons. Three-fourths of the trade representatives are to be nominated by the trade committees, and the other one-fourth by the Minister after consultation with workers' and employers' organizations. It would be the duty of the national trades council to help the trade committees and consult with them with a view to securing co-ordination between them.

Commenting upon the report the April issue of the *Christian Democrat*, published by the Catholic Social Guild of England, remarks that "the proposals, which both sides are anxious to see brought into being as soon as possible, reveal a good balance between self-government and State action in what is a notoriously badly organized industry."

## YOUTH MOVEMENT

### Wanted: A Job!

UNFORTUNATELY, few Catholic youth movements have made vocational guidance a part of their program, although there are few other services as valuable as this. It should not be too difficult to arrange for addresses on the advantages and drawbacks to different types of employment, delivered by men engaged in those occupations; to devote a part of a meeting to a discussion of the possibilities of employment, especially because the problem of securing work is one of the most urgent confronting youth today as at any other time.

It is not too well known that there is, despite the huge unemployment total, an actual shortage of skilled workers in our country. Several reasons are responsible for this, chiefly the fallacious idea that to wear a white collar and work for a pittance is a higher station in life than to work at a skilled trade in a pair of overalls, even though the salary in the latter case may be two or three times greater, in some instances more.

This notion results from the equally false idea that greater opportunity awaits the young man in white-collar occupations, although the office-boy-to-president stories are by overwhelming odds the exception rather than the rule. Fine clothes and affected manners were glorified in the 19th century with the rise of the capitalist class, and the custom has remained with us ever since, so much so that to-

day the man in overalls, no matter how great his ability or his paycheck, is almost a symbol of the proletariat.

If leaders and spiritual directors of Catholic youth organizations will do whatever lies in their power to overcome these false and exaggerated ideas prevalent among young men today, and point out that not only are the chances for employment greater in the skilled, though "overalled," trades than in the white-collar occupations, but that in most instances the wages are considerably higher, they will be performing a noteworthy service to the young men under their influence or supervision. Although to some a worn-out phrase, the dignity of labor is still a concept pregnant with meaning. And to many learning a skilled trade at which they may be happy should be preferred to a blind-alley, insecure white-collar job.

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Thousands of young Catholic men and women participated in the closing of the National Catholic Action Conference conducted recently in Melbourne, Australia. The audience on the occasion was composed of two Bishops, priests, brothers and young delegates from all parts of Victoria.

A dialogue mass was celebrated in the morning, Archbishop Simonds, of Hobart, preaching the sermon. A local theater was the scene of an impressive meeting in the evening; the auditorium was so crowded that many could not be admitted. At this affair several short motion picture films were exhibited, dealing with "Boy's Town" in Nebraska, and the persecution of Catholics in Mexico, among others. A play, "Christus Vincit," was presented by the young people, after which a number of addresses were delivered by leaders of the various youth groups, concluding with the remarks of Archbishop Simonds, who discoursed upon the aims of Catholic Action, social justice and the Mystical Body.

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The need for vocational guidance was emphasized by Mr. Gerald V. Finnegan, Assistant District Supervisor of the N. Y. A., Erie County, N. Y., at a meeting of the Canisius College Alumni, conducted in Buffalo late in March. More than 900 alumni of the college and their friends attended the session, the fourth of a series of six lectures. In his address, "An Inquiry into the Responsibility of Society to Youth," Mr. Finnegan pointed out that millions of young people blunder through school, choosing courses with no bearing whatsoever on their ultimate occupational choice.

Other addresses comprising the program included "Chemistry in the Service of Medicine," by Dr. James H. Crowdle, professor of chemistry; "Propaganda," by Rev. Richard F. Grady, S.J., dean of Canisius; "The United States and Latin America," by Rev. Raymond G. Bosch, professor of Spanish; "Papal Teachings on Wages, and the Wage Situation in America," by Rev. John J. O'Connor, S.J., professor of sociology; and "Abortion and Ectopic Gestation," by Rev. Francis E. Bowen, S.J., professor of ethics.

Talks on neutrality, mental hygiene, anaesthesia, sterilization, proletarian literature, and private ownership were delivered at the fifth meeting of the series.

The "Good Reading Campaign" launched by the Canadian Catholic Youth Union is already bearing fruit, it was disclosed at a meeting of the organization held at Regina, Sask., late in March and attended by more than 400 young men and women. Present at the meeting were a large number of Protestants, including a minister and a member of the Anglican Young People's Club, both of whom promised the full co-operation of their groups in helping to stamp out the evil of objectionable literature. However, they expressed themselves as being particularly gratified at the positive approach the Union has made with regard to the problem.

Because obnoxious literature is offensive to all right minded people, leaders of Catholic societies should welcome the co-operation of Protestant organizations in helping to eliminate the evil. A number of our affiliated units and Leagues have found such co-operation highly effective in realizing their objectives.

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Remarkable progress in the scope of its activities during 1938 is reported by the Detroit Archdiocesan C. Y. O. organization. The recreation program showed the largest gains; in some instances the number of entrants in the various sporting events sponsored by the organization was virtually double the figure of the previous year. Competition is provided in the following sports: softball, basketball, bowling, boxing, tennis, table tennis, golf, handball and scouting.

The CYO of Detroit also engages in social work, both at homes and in institutions, and maintains a number of camps. It is significant to note that during 1938 the number of Catholic juveniles brought to the Wayne County Juvenile Detention Home decreased by 35%, largely, it is asserted, through the influence of the organization.

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An appeal for assistance in circulating the monthly activities letter of the second-vice president of the C. V. to a wider number of societies is made by Rev. Edward A. Bruemmer in his communication to affiliated C. V. youth organizations for the month of May. The director asks that all groups interested in receiving a copy of the letter make known their wishes to him; requests should be addressed to Fr. Bruemmer, 216 Broadway, Jefferson City, Mo.

Co-operation in May Day celebrations in honor of the Mother of God, reception of Communion as frequently as possible and recitation of the living rosary are included among the spiritual activities suggested for the month. Other suggestions incorporated in the communication are discussion of the life of Pope Pius XII, sponsorship of outdoor socials, organization of softball and swimming teams and participation in Decoration Day ceremonies.

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From March 15th to April 15th 14 societies affiliated with the C. V. contributed \$16.43 to the Youth Promotion Fund. To date 250 societies and interested individuals have donated a total of \$299.03 to defray the expenses of promoting our youth movement. The national secretary of the C. V. is still hopeful of receiv-

ing additional gifts. Only one dollar is asked; but eight hundred societies have not as yet responded to the call for so modest a contribution.

Donations were received in the period referred to from the following: St. Joseph Society, Albany, Minn., \$3.43; and \$1 each from: St. Joseph Society, Hewitt, Wis., St. Joseph Society, Sykeston, N. D., St. Joseph Society, Weimar, Tex., Court No. 782, C. O. F., Peru, Ill., Court No. 264, C. O. F., Springfield, Ill., St. Boniface Society, Rowena, Tex., St. Francis Benevolent Society, Allentown, Pa., St. John the Baptist Society, Sleepy Eye, Minn., Knights of St. George, Chillicothe, O., St. Joseph Society, Eden Valley, Minn., St. Joseph Verein, Chicago, St. Martin Society, Hinckley, Minn., and St. Joseph Verein, Muenster, Tex.

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The problems confronting youth today and the efforts of the C. V. Youth Movement were discussed at the meeting of the Metropolitan District League, conducted at Newark, N. J., in March. The young men were represented on the occasion by Mr. Leo Taglang, president of the Cath. Youth Society of Bethlehem, Pa.

In his address to the some 600 people attending the meeting, the speaker explained the correlation of spiritual, social, educational, civic and physical activities conducted by his organization, and outlined the methods of establishing a C. V. youth group.

## SOCIAL STUDY AND STUDY CLUBS

A DISSERTATION by Rt. Rev. Alcuin Deutsch, O.S.B., Abbot of St. John's, Collegeville, Minn., on the relation between the economic and the religious aspects of life as exemplified by the liturgy of Palm Sunday featured the assembly of delegates to the C. V. Institute for Social Study, conducted Apr. 1-2 at St. John's. The director of the Institute, Rev. Marcellus Leisen, O.S.B., outlined the differences and tension existing between urban and rural life. Other addresses delivered during the two-day meeting included the developments of Catholic Action in this country, the Catholic Youth Movement, and rural education.

At the March conference papers were presented on farm prices and the agricultural depression, the Mystical Body and economic justice, farm tenancy and ownership, rural and urban standards of living, the need for rural teachers interested in rural life, and the meaning of Communism in rural society.

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Some 250 representatives of 22 study clubs, members of the Subiaco Deanery (Ark.) Assembly of Study Clubs, met at Subiaco Academy on Mar. 19th and participated in a diversified program. Two debates, a number of addresses, and group singing featured the meeting, attended by a number of priests. Teams composed of members of four clubs debated the propositions: "Literature in general does more harm than good," and "Roadhouse entertainments are ineffectual in training youth's character."

The spiritual director of the organization, Rev.

George Strassner, O.S.B., discussed "Study and Personal Action." Others of the clergy to speak were Rev. Louis Deuster, O.S.B., and Rev. Ignatius Bodmayr, O.S.B., both of the Academy faculty; the latter addressed the group on "Everyday Religion."

The song, "To Catholic Action," has been officially adopted by the group. This song was composed by Rev. Augustine Linbeck, O.S.B., and Dr. S. H. Sauve.

## CO-OPERATION AND CREDIT UNIONS

### Golden Opportunity for Credit Unions

A PHENOMENON of the banking business in our country, to which scant attention has been paid for many years, is the decline of the savings banks as a factor in economic life. It is not generally known, for instance, that the number of mutual savings banks has not increased in the past 60 years. The principle on which banks of this type were founded—mutuality of self-help among the members of the same financial class—has long since been forgotten. Today savings banks for the most part are in no sense mutual, being based on a corporate setup that is inapplicable to modern conditions.

Writing in the "News Bulletin of the Savings Banks Association of the State of New York," Wheadon M. Grant contends that only when the present policy is discarded will the first step have been taken "in the extension of the savings banks to those parts of the country where they are now unknown." Further, the author asserts that three-quarters of the country are without savings banks.

Mr. Grant believes that if the savings bank system is to survive, it is mandatory for the present generation of savings bankers to make a conscientious attempt to revert to the old principles of mutual banking. He feels "that these principles are just as vital and important now as in the past." Originally banks of this character were established by members of the clergy and socially minded laymen who had no thought or expectation of personal profit, desiring only to improve the living conditions of their financially less favored neighbors. They encouraged habits of thrift and undertook to use the funds to serve the personal (and not the business) financial needs of that class of people from whom they obtained their deposits.

However, when these banks ceased to be mutual they began to decline. The author is optimistic in his opinion that the day will come when savings banks will be restored to their former position in the financial scheme of things but he has not the facts on his side to support his belief.

Because of these conditions the Credit Union has a golden opportunity to expand and prosper. In this field, as the above remarks confirm, it has virtually no competition, save from loan sharks, and because it is dedicated to "mutuality of self-help among the members of the same financial class," it can be made to fill the definite need for this type of credit institution. Particularly because banks have turned a deaf ear to

small loan business, and in time of emergency the small borrower must resort to the loan sharks from whose clutches he can extricate himself only with the greatest difficulty.

Promoters of Credit Unions have a remarkably strong talking point in this situation, one that should be made capital of at every opportunity.

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An expansion long ago suggested by us to groups of Parish Credit Unions has been inaugurated in Nova Scotia. According to the *Extension Bulletin* the Northeast Margaree Credit Union has sent the first deposit, a check for \$500, to the Nova Scotia Credit Union League which is to act as a clearing house for locals.

This means that the money deposited with the League, incorporated for the purpose referred to above, can now be loaned out to other credit unions needing money to meet large seasonal loan demands. "True," the *Extension Bulletin* remarks, "the \$500 will not go very far in meeting this need, but it is expected that from now on credit unions having surplus share capital, will send at least part of it to the League." Moreover, credit unions may deposit with the League their Guaranty Funds. According to the source from which we have quoted, the total amount in Guaranty Funds of Nova Scotia credit unions is \$16,000. Even if 50 per cent only of this sum should be placed on deposit, the League would be in a position to give real service to small credit unions, particularly to those in fishing and farming communities.

Before long a central credit union bank must be established wherever a goodly number of credit unions exists and flourishes. Raiffeisen, the originator of the credit union system, worked in this direction within less than fifteen years of the establishment of the first Raiffeisen-Kasse.

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From the very beginning of our efforts to promote the establishment of consumers' co-operatives and Credit Unions we have insisted that they should not be forced on the people, but should rather develop from the needs of a community, parish, etc. Where these prescriptions have not been followed, the results have frequently been discouraging, because lacking a real incentive the co-operative groups have succumbed to lack of interest and patronage, mismanagement and like evils.

Similar thoughts are expressed by Helen Woodward, writing in *The Nation* for Feb. 4th. Her article, actually a review of two recent books on co-operation, "Co-operatives in America," by Ellis Cowling, and "Consumers' Co-operation in Great Britain," attempts to evaluate the motives responsible for the establishment of consumer organizations. "A co-operative business, to succeed," she remarks, "must stick rigidly to certain rules. Every co-operative in Great Britain that didn't stick to these rules failed." The same might be said of the co-operatives and Credit Unions in our own country.

"It is easy to oversell a community on the idea of a co-operative when the push comes from the outside," Miss Woodward concludes. "The healthiest co-operatives are those which grow out of a local need." Indeed words to be pondered especially by those who advocate the unlimited spread of co-operatives and Credit Unions, no matter whether wanted and needed or not.

As has been mentioned so frequently, the

success of any undertaking depends in great part on the intelligent direction and sacrifices made by the leaders of a movement. Fortunately, in our promotion of the Credit Union Movement we have enjoyed the wholehearted support and co-operation of Mr. B. Barhorst, chairman of the St. Louis Parish Credit Union Conference. Mr. Barhorst recently represented the Central Bureau at a meeting of the South East Missouri Credit Union Chapter, composed of both parish and industrial Unions, held at Chaffee.

A number of important matters were discussed on this occasion by the representatives of some 12 organizations, including the dangers of Credit Unions attempting to engage in business strictly reserved to banks. In his address Mr. Barhorst urged a closer analysis of applications for loans be made by officers of individual Unions, and recommended careful adherence to accepted C. U. practice.

## THE C. V. AND ITS BRANCHES

### Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: San Francisco, Calif., July 29th to August 2nd.

C. U. and Cath. Women's League of Illinois: Quincy, May 21-22.

C. V. of Kansas: New Almelo, May 23-24.

C. V. and Cath. Women's League of Wisconsin: Milwaukee, May 27-29.

C. V. and C. W. U. of Connecticut: Waterbury, June 3-5.

C. V. and C. W. U. of Tex.: Olfen, July 11-13.

Cath. Federation and C. W. U. of California: San Francisco, July 29th to August 2nd, simultaneously with convention of C. C. V. of A.

C. V. and C. W. U. of Pennsylvania: Wilkes-Barre, August 19-22.

C. V. and C. W. U. of New York: Syracuse, September 2-4.

C. U. and C. W. U. of Ark.: Ft. Smith, Sep. 3-4.

C. U. and C. W. U. of Missouri: Hermann, September 17-19.

C. V. and C. W. U. of Minnesota: Hastings, September 24-25.

St. Joseph's State League and C. W. U. of Indiana: Ferdinand.

### Bishop Buddy to Preach at Convention Mass

WORD has been received that Most Rev. Charles F. Buddy, Bishop of San Diego, has consented to preach the sermon at the solemn pontifical mass to be celebrated in conjunction with the 84th annual convention of the C. V. The mass will be read by Most Rev. John J. Mitty, Archbishop of San Francisco, on Sunday, July 30th.

Although the convention, to take place in San Francisco, will not begin until July 29th, plans for the affair are nearing completion. A number of prominent speakers have been engaged for addresses at the various mass meetings and business sessions. Virtually all that remains

is the drafting of the program, designating time of meetings and similar details.

Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., and honorary chairman of the C. V. Committee on Social Action, will address the civic demonstration in one of two addresses scheduled for that occasion. His Excellency's subject will be "Catholicism and Democracy." The second speaker at this assembly, Rev. Hugh A. Donohoe, Professor of Industrial Ethics at St. Patrick's Seminary, Menlo Park, Cal., will discourse upon "Organized Labor and the Common Weal."

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A special letter of invitation has been addressed by the national secretary, Mr. Albert A. Dobie, to all spiritual directors and secretaries of societies affiliated with the C. V., inviting them to participate in the convention. Some 3000 folders explaining the various provisions of the tour being sponsored by the C. V. and the N. C. W. U. have been sent out to societies and interested individuals by the secretary of the tour committee.

Chairman of the committee, Mr. William J. Kapp, of New York City, reports that a number of reservations have already been made and that more than 60 inquiries had been received up to April 16th, despite the fact the convention is not to begin for over three months. The honor of obtaining the first reservation for the trip went to Rev. Henry J. Steinhagen, of Philadelphia. All of the applications and inquiries were made prior to the mailing of the convention announcements and folders. For this reason the committee is anticipating a large assembly of delegates. It is worthy of note that a substantial number of requests for information have been received from members of our organization who have never yet attended a national convention.

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May 10th has been set by the national officers and the local committee at Bethlehem, Pa., as the deadline for payment for the tickets to the May Festival Concert for the benefit of the C. V. and the N. C. W. U. The concert will take place at Bethlehem, city of the 1938 convention, on May 28th at Holy Ghost Hall.

A total of 2136 books of tickets were distributed by the committees to member societies of the C. V. throughout the country. A number of affiliates had made returns as early as Apr. 15th, and the committee is of the opinion the affair will be a success, judging from the enthusiasm manifested in various quarters. Two trips to the convention in San Francisco will be awarded on this occasion.

At its convention this summer, to be held at Olfen on July 11-13, the Catholic Women's Union of Texas will observe the silver jubilee of its founding. The women's Branch of our C. V. League in that State was organized on July 14th, 1914, at a convention of the men's section conducted at Fredericksburg.

A similar jubilee will be observed next month by the Rochester Local Branch of the N. C. W. U. This event will be a double celebration, inasmuch as the president, Miss Louise Meyers, will observe the 25th anniversary of her tenure of office as president.

## School Tax

CATHOLIC societies in the State of Illinois are co-operating in an attempt to block the passage of the so-called Education Bill pending before the Legislature of that State, calculated to double the existing school tax. The bill is regarded as an opening wedge intended to abolish the parochial school and furthermore as an infringement on the rights of parents to educate their children according to the dictates of their consciences.

At a special hearing on the bill, conducted in the House of Representatives at Springfield on Mar. 28th, the C. U. of Illinois was represented by its president, Mr. Jos. B. Engelmeier, who outlined the reasons why the State Branch and Catholics in general oppose the proposed measure. About 35 persons spoke in favor of the bill, while opposition was registered by some 13 or 14. Rev. John B. Franz, of the Cathedral Parish, Springfield, was the leader and chief spokesman of the Catholic group. The chambers and galleries were crowded to capacity on the occasion; it was stated that the gathering was the largest ever assembled for a committee hearing in Springfield.

In a special message addressed to affiliated societies the day following the hearing, Mr. Engelmeier urged all members of the Cath. Union to make known their opposition to the bill by sending letters, postcards, or telegrams to their representatives and senators.

A similar communication was addressed by the president to member societies several days prior to the hearing recommending that individual units send delegates to the hearing prepared to voice their objections to the bill.

## Objectionable Literature

NOT infrequently the Central Verein has received commendation from various quarters for promoting or suggesting a movement calculated to advance the common good. A pertinent example is the present campaign intended to eliminate the evil of objectionable publications. Various Catholic societies are assisting in the campaign to extend the scope of the Legion of Decency into the field of literature. However, it is doubtful whether many of these groups know that the C. V. almost two years ago suggested steps be taken in this direction, or that many of its member societies and leagues were engaged in such efforts months before the current campaign was launched.

The resolution adopted by the Hartford convention of 1937 is, we feel, well worth repeating, as it illustrates so convincingly the point at issue. It is significant, the resolution should have been entitled "Extending the Scope of the Legion of Decency." The text follows:

"Acknowledging the notable service the Legion of Decency has rendered to Church and Society through its nation-wide campaign of protest against indecent motion pictures, we recommend its activity be extend-

ed to include a campaign against the sale of birth-control literature, the public display of lewd and immoral pictures and periodicals in drug stores and on news stands, and the circulation of indecent books through the medium of lending libraries. The danger to the morals of youth present in salacious literature is perhaps even greater than that resulting from objectionable motion pictures. We earnestly request that ways and means be found to stamp out this menace to youth, family life, and the nation.

"Moreover, we call upon all our affiliated units and individual members to support such a movement. We remind parents of their solemn duty to supervise the reading of their children, to investigate and remove, when discovered, the sources of corrupting influences. Let our actions ever be motivated in this regard by Christ's promise that the pure of heart shall see God."

### Farewell Dinner

**N**EARLY 200 members and friends of our eastern branches attended the Farewell Dinner conducted on Apr. 20th at the Kolping House, New York City, for Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., and honorary chairman of the C. V. Committee on Social Action. Two days following the dinner His Excellency, accompanied by his mother and sister, departed for Rome.

Toastmaster on the occasion was Mr. William J. Kapp, treasurer of the C. V. Speakers included Rt. Rev. Msgr. Gallus Bruder, Rev. John M. Beierschmidt, C.S.S.R., spiritual director, C. W. U. of New York, Rev. Hubert Beller, President William H. Siefen, Mrs. Mary Filser Lohr, president, N. C. W. U., and Mrs. Catherine Schmidt, president of the New York Local Branch of the N. C. W. U. Bishop Muench thanked the members for their courtesies and for the many useful gifts presented to him.

In addition to a large number of the clergy, the presidents of virtually all eastern local and State Branches of both the C. V. and the N. C. W. U. were present at the affair. Letters expressing the wish for a pleasant voyage and a safe return were received from Most Rev. Joseph F. Rummel, Archbishop of New Orleans, and Most Rev. Stephen Donahue, of New York City, besides a number of others.

Bishop Muench will return to this country in time for the annual convention of the C. V., to be conducted in San Francisco on July 29th to Aug. 2nd.

### Jubilees

**O**N Sunday, Mar. 19th, Rev. Henry B. Laudendach, pastor of St. Louis Parish, Buffalo, and spiritual director of the C. V. of New York, observed the 40th anniversary of his ordination to the priesthood. At the request of the jubilarian, no formal celebration was held, although a number of speakers paid tribute to Fr. Laudendach at a Communion Breakfast, attended by some 400 parishioners.

Responding to the tribute, the pastor thanked his flock for their loyal co-operation and referred to some of his experiences as seminarian and priest. He studied theology at the now suppressed Canisianum in Innsbruck, and was ordained on Mar. 19th, 1899, by Prince Bishop Vincent Aichner of Brixen. Following his ordination, Fr. Laudendach was assigned to St. Louis Church, in Buffalo, where he remained for three years,

returning to this charge in 1916 as pastor. In the interim he served as pastor of four parishes in Buffalo and vicinity.

Numerous congratulatory messages and gifts were received by the jubilarian from friends and acquaintances.

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One of the first societies to affiliate with the Central Verein will observe the 90th anniversary of its founding this year. It is the St. Michael's Society of Poughkeepsie, N. Y., a benevolent organization. While no definite dates have as yet been set for the celebration, plans are being made for a number of religious and social gatherings.

The society is associated with Nativity Parish and its members have long been active in promoting the welfare of the church and school, besides participating in the activities of the C. V. Thousands of dollars have been expended in charitable endeavors by the organization during its history. At present the membership is listed at 70; an active ladies' auxiliary is also maintained.

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Plans are under way for a fitting celebration of the diamond jubilee of the St. Francis Benevolent Society, Schenectady, N. Y., to be observed on May 28th. A special souvenir program will be issued for the event, the committee in charge of arrangements has announced.

According to preliminary plans, a requiem mass for deceased members of the society, also a member of the C. V. through the New York State Branch, will be celebrated on May 27th. The program of the following day will consist of solemn high mass, a Communion Breakfast, and a special jubilee dinner in the afternoon. At this affair Mr. Peter J. M. Clute, president for 19 years, will act as toastmaster. Two of the speakers who will address the members are Rev. Leo B. Schmidt, spiritual director, and Rev. Joseph Henrich, former spiritual adviser and now pastor of a parish in Albany. A social gathering will be conducted throughout the afternoon and evening.

### Round Letters

**D**URING the past two months the Bureau has addressed communications to the members of the Major Executive Committee of the C. V., composed of spiritual directors, State Branch presidents and others. Two of the letters were concerned with the education bill now pending in Congress and one with socialized medicine. In addition, a special letter was addressed to the secretaries of societies in Ohio and another to secretaries of societies in the Southern States. The most recent message, dated Apr. 10th, re-emphasized the stand taken by the C. V. with reference to the Aid to Education bill. This communication also contained a number of statements excerpted from the volume, "The American Catholic Attitude on Child Labor Since 1891," by Rev. Vincent A. McQuade, O.S.A., recently published.

A number of passages referring to the C. V. are quoted in the letter. "The first declaration by a Catholic group directed against the proposal came from the Catholic Central Verein of America," is one such statement. Moreover, "The declaration of the Central Verein has had a deep significance. The argument they developed

has been used by a number of Catholic groups opposed to the Amendment." And again, "The dangers of centralization were first emphasized by the Central Verein. The value of this argument was partly neglected in the early days of the controversy, but was emphasized more and more as the argument progressed."

The round letter dealing with socialized medicine pointed out the dangers inherent in this proposal, and asked the executives to urge their respective societies to watch carefully all attempts made to socialize medical practice and care in this country.

Societies of the C. V. in the cotton growing States were apprised in a special communication of the bill introduced into Congress intended to abolish the practice of middlemen to increase the weight of bale covering from 21 to 30 pounds by adding jute patches in transit for foreign shipment, and to collect at cotton prices for the extra covering which costs them only about half the price of cotton.

The communication to Ohio societies urged them to study the sterilization bill proposed in that State Legislature and be prepared to express the Catholic viewpoint on the subject.

### An Active Promotion Committee

**R**ECENTLY we reported that the total number of societies affiliated with the C. V., (1034 at the present time) marked a substantial increase over the figure of a few years ago. Credit for obtaining these new affiliations must go to the promotion committees sponsored by most of the State Branches.

The Catholic Union of Illinois, for example, maintains a highly efficient committee of this kind. Under the chairmanship of Mr. F. W. Heckenkamp, member of the C. V. Committee on Social Action, this group obtained 18 new affiliations during the past year, truly a praiseworthy accomplishment, especially in view of prevailing economic conditions. The membership of the new units amounts to about 1000 men.

The chairman reports that many additional affiliations would have been secured were it not for the fact that a number of fraternal organizations in particular have been compelled to appropriate from their treasuries funds to pay the dues of individual members out of work, in an effort to maintain the insurance premiums of these people. It is a hopeful sign, Mr. Heckenkamp adds, however, that most of these groups have indicated their willingness to join the Catholic Union as soon as circumstances permit.

### District League Activities

**B**EYOND question one of the most praiseworthy features of the C. V. and its member Branches is their willingness to initiate new projects and practices contrary to the generally accepted ideas. A singularly good illustration is the recent endeavor of the Quincy, Ill., Men's Catholic District Union to raise funds. About two months ago the president, Mr. Jos. B. Engelmeyer, requested at a general meeting some method of procuring funds be devised. The answer was not long forthcoming. One of the affiliated units, the St. Francis Holy Name Society, agreed to address letters to members of all other groups asking them to place their contributions in envelopes enclosed for

that purpose and deposit them in the collection basket at masses on a certain Sunday. Needless to say, the plan enjoyed the co-operation of the priests. The result was highly encouraging to the officers as a substantial number of members responded to the appeal.

Delegates to the annual convention of the State Branch were elected by the St. Charles Deanery District, C. U. of Missouri, at the semi-annual meeting conducted at St. Peter's Parish on Apr. 16th. One of the largest crowds of several years participated in the meeting, addressed by Mr. Bernard E. Lutz, assistant to the director of the Central Bureau. Mr. Lutz explained some of the efforts of the Catholic Union and the Central Bureau, especially legislative activities. Of particular encouragement to the delegates was the presence of seven priests, all of whom addressed the assembly. Mr. Cyril J. Furrer, president of the State Branch, likewise spoke.

On the same day, Apr. 16th, the Northwestern District of the C. U. of Arkansas held its quarterly meeting at St. Anthony's Parish, Weiner, a session featured by a public speaking contest for younger members. Both the present and the former Branch presidents, Mr. F. F. Stauder and Mr. T. J. Arnold, were present on this occasion, as were a number of other State officers.

Winners of the essay contest sponsored by the Belleville Diocesan Cath. Rural Life Conference will receive their awards at the semi-annual meeting of the Clinton County, Ill., District League, to take place on May 14th at Carlyle. The meeting is being arranged by Rev. B. W. Hilgenberg, diocesan director of the Conference and spiritual director of the Illinois Branch of the C. V.

### Necrology

**A**MONG the members of the Congregation of the Most Holy Redeemer who in recent years have taken an active part in the affairs of the Central Verein and the National Catholic Women's Union, Rev. John G. Behr, C.S.S.R., who departed this life on Apr. 12th in New York City, is outstanding. It was especially in Philadelphia and Baltimore the deceased exerted a strong influence in behalf of local organizations of our societies. He may truly be called a staunch friend of our cause, although his unassuming manner would not permit him to take the prominent position his deep seated interest in the cause of Catholic Action warranted. Fr. Behr's memory will long live with the members in the two cities mentioned, and likewise in Rochester and New York.

The deceased was born at Buffalo in March, 1881, and made his profession in the Redemptorist Congregation in 1901, being ordained at Ilchester, Md., on June 13th, 1906. From that time until almost the day of his death, he labored indefatigably, giving missions for many years and serving as rector of various large parishes, among others in Brooklyn and Lima, O.

Remitting for two subscriptions to *C. B. and S. J.*, a pastor in an eastern city wrote he would wish to do more "but," he added, "our parish is in the slums of . . . and there is simply no end of opportunities to practice charity and to extend financial help."

## MISCELLANY

THE Cath. State League of Texas, the C. V. Branch in that State, recently authorized an official translation of its constitution and by-laws from the German into English. The English version is published in the April issue of *Verbandsbote*, organ of the League.

The constitution of the Texas Branch consists of 11 articles and seven by-laws and is complete in every respect.

Since the publication of the last issue of our journal, the tenth of the series of Maternity Guild leaflets has come from the press. Written by Rev. Joseph J. Schagemann, C.S.S.R., "The Catholic Maternity Guild Apostolate" contains the complete exposition of the Guild Plan as developed by the author.

Consisting of 32 pages, the leaflet explains in detail the need for establishing Maternity Guilds, their nature, and the method of founding an individual unit. Copies may be obtained from the Central Bureau.

A particularly well attended Father-and-Sons dinner conducted at Hobart, Ind., on Mar. 12th, under the auspices of St. Bridget's Holy Name Society, was addressed by Mr. George J. Philipp, president of the St. Joseph's State League of Indiana and first vice-president of the C. V.

The title of the address was "Men in Catholic Action." During the course of his remarks the speaker referred to many of the activities of the C. V., including its sponsorship of study clubs, Credit Unions, dissemination of literature, and similar efforts.

In token of their appreciation for having from time to time received copies of various Central Bureau free leaflets, officers of the St. Joseph's Liebesbund of Detroit, a C. V. affiliate, recently forwarded us a donation derived from a collection taken up at the society's annual communion breakfast.

The secretary, Mr. John N. Jantz, reports that in the absence of the speaker scheduled for this occasion, the members entered wholeheartedly into a discussion of matters pertaining to the C. V. The organization is at present engaged in a drive to replenish a local high school library.

Among the more valuable gifts contributed to the C. V. Library in recent months, the mimeographed copy of "A Study of the First Four Novels of Texas," by Sr. M. Agatha Sheehan, A.B., Houston, Texas, deserves special mention.

This monograph is the result of painstaking efforts on the part of the authoress to lay bare the history of the first novels having to do with Texas, their authors, etc. It is the fifth chapter, devoted to Charles Sealsfield, "An Elusive Austrian and Historian of Texas," and his "Cabin Book," which makes Sr. M. Agatha Sheehan's volume especially valuable for the C. V. Library.

Sealsfield, at one time of his life a cleric regular, became known to the generation of a

hundred years ago in Germany, Austria and Switzerland as "der grosse Unbekannte." It was not until after his death in Switzerland, the first writer of ethnological novels in German came to be known by his true name, Carl Postel. A Liberal to the very marrow of his bones, Sealsfield glorified, on the one hand, the American spirit in his novels while on the other, he belittled everything Catholic wherever it was possible for him to do so.

Sr. M. Agatha Sheehan's study has been submitted to the Graduate School of Arts and Sciences of the Catholic University of America as a master's thesis.

Members of the St. Vincent de Paul Society of Detroit received copies of the Central Bureau free leaflet, "Essential Characteristics of Catholic Action," written by His Eminence, Michael Cardinal Faulhaber, on the occasion of their annual Communion Breakfast at Gesu Parish on Apr. 23rd.

Mr. J. N. Jantz, who had requested the leaflets for this purpose, remarks in his letter to us: "I feel we are getting somewhere with these and other leaflets, for we know many of our people would rather sit down at their leisure moments and read and study something than listen to a lecture."

## BOOK REVIEW

## Received for Review

- Willwoll, Alex, S.J. Seele u. Geist. Ein Aufbau der Psychologie. Freiburg, 1938. B. Herder Book Co., St. Louis. Cloth, 258 p. Price \$2.25.
- Bopp, Linus. Missa est. Buch der messliturgischen Bildungswerte. Freiburg, 1938. B. Herder Book Co., St. Louis. Cloth, 244 p. Price \$1.45.
- Walter, Eugen. Das Siegel d. lebendigen Gottes. Freiburg, 1938. B. Herder Book Co., St. Louis. Stiff covers, 94 p. Price 65 cts.
- Lippert, Peter, S.J. Der Mann u. sein Werk. Eine Umrisszeichnung von Josef Kreitmaier, S.J. Freiburg, 1938. B. Herder Book Co., St. Louis. Cloth, 144 p. Price \$1.20
- Zeugen des Wortes. Hrsg. v. Karlheinz Schmidthüs. Vols. 1-11. Stiff covers, at 50 cts. each (except Vols. 5/6, combined, 80 cts.). Freiburg, 1938. B. Herder Book Co., St. Louis: I. Die Briefe d. hl. Ignatius von Antiochen. 56 p.; II. Die Briefe d. hl. Thomas More aus dem Gefängnisse. 90 p.; III. Newman, John Henry Cardinal. Die Einheit der Kirche u. d. Mannigfalt ihrer Aemter, 73 p.; IV. Gogol, Nikolaus. Betrachtungen über d. göttl. Liturgie, 100 p.; V/VI. Gott ist die Liebe. Die Predigten d. hl. Augustinus über den 1. Johannesbrief, 155 p.; VII. Hügel, Friedrich Frh. v. Briefe an seine Nichte, 76 p.; VIII. Gratry, Alphonse. Von Gottes Worten u. d. Sprache d. Menschen, 72 p.; IX. Leo d. Gr. Die Lehre d. hl. Papstes Leo d. Gr. 70 p.; X. Bonaventura. Die Welt als Zeugnis des Wortes, 46 p., and XI. Jone, Hildegard. Selige Augen, 72 p.
- The Foundations of International Order. The Catholic Social Year Book, 1938. Cath. Social Guild, Oxford, 1938. p. c., 128 p. Price 1s.

## Reviews

Koch, Anton, S.J. *Homiletisches Handbuch*, Bd. 2. *Homiletisches Quellenwerk. Stoffquellen für Predigt u. christl. Unterweisung.* Aufl. Freiburg i. Br., 1938. B. Herder Book Co., St. Louis. Cloth, 492 p. Price \$4.75. By subscription, \$4.

THIS is the first installment of a comprehensive work which is planned on what truly may be called gigantic lines. The erudition which has gone into this first volume is without exaggeration simply enormous. The Scriptures, the works of the Fathers and literature in general, all have contributed, and as a result we are confronted by a wealth that cannot be exhausted. This volume deals with God and the God-Man. It furnishes material of the most reliable kind to the preacher, the lecturer, the popular speaker, the student and the writer. When finished this homiletic source-work will be nothing less than monumental.

C. BRUEHL, Ph.D.

*Lexikon für Theologie und Kirche.* Edited by Dr. Michael Buchberger. Vol. X. St. Louis, B. Herder Book Co. Price \$9.75.

The present volume marks the happy completion of this remarkable work which under all circumstances would stand out as a notable achievement in the world of learning but which in view of the obstacles that had to be overcome takes on the quality of a triumph. The work can now be judged as a whole. As such it represents a splendid performance appearing in what I might like to call streamlined perfection. To streamline means to accomplish maximum results with the greatest economy of means. That is precisely what we can say of the *Lexikon* which adequately surveys the vast field and yet remains within reasonable proportions. Such a fine piece of editing could not have been accomplished without the most rigorous intellectual discipline and self-sacrificing subordination. Without exaggeration and without belittling other similar enterprises the *Lexikon* may be pronounced the only theological encyclopedia that is fully abreast of the times and for this reason it may be said to be indispensable to any one who wishes to be thoroughly oriented in matters pertaining to religion and cognate fields. The money put into the purchase of this scholarly work of reference will prove an investment paying ample dividends.

It is hardly necessary to say anything about the last installment beyond stating that it measures up to the standards with which the previous volumes have rendered us familiar. We will, however, add that the final volume contains a number of important topics treated with the accustomed scientific accuracy and felicitous conciseness. Among these are the following items mentioned merely by way of illustration: theology, tradition, St. Thomas of Aquinas, Thomism, death, burial customs, Council of

Trent, Infallibility, universities, the subconscious, primitive Christianity, Vatican, the Vatican Council, the Vedas, merit, the United States, heredity, vitalism, international law, Prophecy, the philosophy of value, miracles, the symbolism of numbers, interest and usury, clerical celibacy.

The world of letters owes the editors and publishers of the work as well as the contributors to its pages a debt of gratitude.

C. BRUEHL, Ph.D.

Peter Lippert, S.J. *Der Mann und sein Werk, eine Umrisszeichnung von Josef Kreitmaier, S.J., Herder & Co., St. Louis, Mo., 1938, pp. 144. Price \$1.20.*

Like Saint Paul Father Lippert hid beneath an unprepossessing exterior a soul that was all fire and flame for Christ and for his fellow-man. A chance acquaintance would hardly glance twice at this little priest, yet he was a spiritual leader whose power as a speaker, writer, and director radiated far beyond the environs of Munich. He was a distinguished member of that splendid group of modern Catholic leaders in post-war Germany. Youth found in him inspiring understanding and age the sympathy of a fellow-sufferer. For his sympathy owed its genuinity to his own internal tasting of life's tragic struggle, in physical sickness as well as in those urgent questionings of soul which he has preserved in his work, "The Man Job Speaks With his God."

It is a privilege to be allowed the intimate glimpses Father Kreitmaier affords us of the life of such a person. The idiosyncrasies, the little habits of kindness, his devotion at mass, his determined dedication to small duties—all touch up pleasingly the picture of this modern apostle of press and radio. And the personality of this profoundly Christ-like priest will be an inspiration to all those who labor or pray that modern man may at last find his God.

R. J. HENLE, S.J.

Kilmer and Campion. Publ. on occasion of dedication of Joyce Kilmer Memorial Library, 1937. Prairie du Chien, Wis. Plastic, 104 p.

Joyce Kilmer first became acquainted with Campion Jesuit High School, in Prairie du Chien, Wis., in 1916, and subsequently formed a number of close friendships with members of its faculty. The present dedicatory volume, in reviewing that friendship, contains the recollections of men who knew him there, biographical information concerning the noted poet, several of his works, and a number of testimonials, some as published in various reviews and others delivered on the occasion of the dedication of the Joyce Kilmer Memorial Library at Campion. Included are numerous pictures of the campus and surrounding countryside. For those interested in Kilmerian lore, the book will prove a worth while acquisition.

B. E. L.

# CENTRAL-BLATT AND SOCIAL JUSTICE

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Central Bureau of the Central Verein.  
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## WORTE FRIEDRICH OZANAM'S, GRUENDER DER VINZENZ- VEREINE.

(Gestorben 8. September 1853)

IM Mai 1833 waren es hundert Jahre, dass Friedrich Ozanam den ersten Vinzenzverein in Frankreich gründete. Dreizehn Jahre später, am 11. Dezember 1846, erstand an der alten Kathedrale von St. Louis, Mo., die erste Vinzenz-Konferenz auf amerikanischem Boden. Seitdem hat sich dies Werk echtchristlicher Nächstenhilfe über unser ganzes Land ausgedehnt. Überall entstanden derartige Konferenzen. Ein grosser nationaler Zusammenschluss aller Konferenzen kam zustande. In staatlichen und nationalen Jahresversammlungen suchten die Vinzenzbrüder in allen Gegenden das Werk zu festigen und auszubauen.

Unsere Zeit schreit nach einem solchen Werk. Wohl hält man ihm entgegen, die Gemeinde, der Staat habe es heute als Pflicht übernommen, die Notleidenden zu unterstützen, es dürfe und es brauche heute keiner zu hungern, jeder habe heute ein Recht auf öffentliche Hilfe u. s. w. Ja, es gibt Leute, die das christliche Almosen und jede freiwillige Gabe als unsittlich verwerfen — es erniedrige den Empfänger, sagt man, und mache den Geber hochmütig, als ob dies von allem bürokratischen red tape nicht auch gesagt werden könne! Wer mit solchen Begründungen die Mitarbeit im Vinzenzwerk ablehnen will oder ihr sein Geldopfer versagt, hat den christlichen Liebesgeist überhaupt nicht verstanden. Er ist fern dem Reiche Gottes, dem Reich der Liebe, und er entfernt sich nur weiter von ihm. Es wird immer Arme unter euch geben, wie Christus sagt, Arme, nicht bloss als Tatsache sondern damit nicht die Liebe unter denen erkalte, die sich seine Schüler nennen. Immer seien sie daran erinnert, die Laien wie die Priester. Kein Haus, in dem die Liebesflamme vor seinem Ta-

bernakel brennt, sollte es geben, das nicht auch laut der Armen gedächte und für sie zum Opfer anhielte: Gedenket der Armen!

Als Ozanam die erste Vinzenzkonferenz mitbegründete, war er ein junger Student von 20 Jahren; er war am 13. Mai 1803 in Mailand geboren. Als er starb — 8. September 1853 — war er vierzeigehalb Jahre alt. Junge Menschen wie er waren es, die sich damals ihm anschlossen, keine von bitteren Erfahrungen gesättigten, Greise, die mit ihrer Zeit nicht wissen, was anfangen. Jugendliche Augen sollten sich auftun vor der Brüder Not, nicht am Leben müde und schwer gewordene Lider. Junge Menschen, die überzeugten Glaubens fest ständen in einer jeder Religion feindlichen Welt, sollten es sein, die wieder Glauben und Hoffen zu denen trügen, die an der Heilkraft des Glaubens verzweifelt waren. Junge Menschen, die in Selbstlosigkeit und brennender Helferliebe ausharren würden, sollten es sein, die wieder Flammen unter denen erweckten, deren heiliges Feuer durch anderer Selbstsucht und Hartherzigkeit verlöscht war. Junge Menschen, die mit beiden Füßen in dieser Welt und in dieser Zeit stünden, sollten es sein, die mit himmelwärts gerichteten Augen und Sinnen ein wahres Christusleben denen vorlebten, denen es zum Schatten oder zum Spiel und zum Spott geworden.

Er selbst war einer von diesen Glaubensdurchdrungenen, dieser Liebe-durchglühten, dieser Erde-und-Himmel-Verbundenen. Was er sagte, überzeugte, weil er es lebte. Wo er half, war Dank, weil die Liebe es wirkte. Wenn er andere mitriss, war es der lebendige Christus in ihm.

Wie bitter not täte uns in der Verflachung und der Verelendung von heute solch ein leuchtendes Leben!

Wir prahlen mit Millionen von Anhängern, und wo sind unsere Laien als Führer?

Wir zeigen auf das Grosse, Erreichte — sollen wir aber helfen, stöhnen wir wie Bettler am Wege.

Wir reden von katholischer Aktion, und wenn es darauf ankommt, dann drücken wir uns!

Wir sind zu Wegweisern geworden, anstatt selber mit jubelnden Opfern die Kreuzwege des Lebens zu gehen.

Ein christliches Heldenleben wie das Friedrich Ozanam's ist ein Gottesgeschenk, wie es nur wenigen Jahrhunderten gegeben wurde. Dann aber ist es wie die feurige Wolke auf der Wanderung in der Wüstennacht. Jeder muss zu ihr aufblicken, und wer nicht umkommen will, muss ihr folgen. So ist Ozanam nicht bloss ein aufflackerndes Licht der zwei Jahrzehnte, in denen er wirkte. Er wurde eine Fackel, die auch in unsere verdunkelte Zeit hineinflammt. Seine Bedeutung nahm nicht mit

seinem Tode ein Ende. Sie stösst vor bis in diese unsere Tage. Er, der heiligmässige Laie steht strahlender vor uns, überzeugender, als das verborgene Leben von Klosterheiligen, womit wir nichts anfangen können. Wir müssen sein Leben lieben, heute viel mehr als damals. Es zeigt uns, erdgebundenen Menschen von heute, wie wir als einfache Weltmenschen wahrhaft, mutig und hilfreich — heilig sein können. Er ist der Christ unserer geschäftigen Tage, nicht der einer verflossenen beschaulichen Welt. Er macht das Christentum glaubhaft, wie in urchristlicher Zeit. Denn, täuschen wir uns nicht: es geht heute nicht um die Glaubhaftigkeit von Lehren, es geht wiederum um die Glaubhaftigkeit ihrer Bekenner!

Es ist nur ein schmales Heft von 80 Seiten, in denen ein Verehrer kürzlich Ozanam's Briefe aus seiner Jugendzeit zusammengestellt hat. Sie umfassen die Zeit von 1831-1838, also von seinem 18. bis 25. Lebensjahr. Es sind Briefe an seine Freunde, seine Mitarbeiter und an die von ihm innig geliebte Mutter. "Briefe eines jungen Katholiken," heisst das Heft (Verlag Laumann, Dülmen i. Westf.). Es ist ein Büchlein für alle Katholiken, nicht bloss für junge. Es sind keine verstiegenen Schwärmereien eines Jugendlichen sondern Ausflüsse einer für das Höchste begeisterten Seele. Sie zeigen uns Ozanam als einen Mann unumstösslichen Glaubens, ernster Gottes- und Menschenliebe und eines drängenden katholischen Tatlebens. So seien die folgenden Auszüge dargelegt. Mögen sie dazu beitragen, die Verehrung für diese Leuchte unseres Glaubens zu vermehren! Im Jahre 1925 wurde Friedrich Ozanam's Seligssprechungsprozess eingeleitet.

GEORG TIMPE, P.S.M.  
Washington, D. C.

\* \* \*

#### *Der Mann des Glaubens.*

Wir sind hier auf Erden nur dazu da, den Willen Gottes zu tun. Dieser Wille muss sich Tag um Tag an uns erfüllen. Dann aber ist es gleichgültig, ob wir bei unserm Tode unsere Aufgabe unvollendet lassen mussten. Denn die Gerechtigkeit Gottes sieht auf unsern Willen, und er wird uns deshalb ebenso gnädig aufnehmen in sein Reich wie den, der Musse hat, seine Aufgabe voll und ganz zu erfüllen.

(40-41)

Denke einmal nach: Was nützt es zu wissen, was man tun muss, wenn man es nicht gut vollbringt? Und was will es schon heissen, den Weg zu sehen, wenn man nicht auf ihm geht?

(39)

Religion dient weniger zum Denken als zum Handeln, und wenn sie das Leben lehrt, so nur deshalb, damit wir recht zu sterben wissen.

(42)

Das Christentum trägt seinen Wert in sich und nicht in jenen philosophischen und ästhe-

tischen Auslegungen seiner Lehre, die Menschen von Geist und Phantasie darzubieten vermögen.

(43)

Man macht sich nicht zum Redner, zum Philosophen, zum Künstler, zum begabten Menschen, sondern man wird nach und nach fast unmerkbar durch Gottes Hand dazu geformt. Die grössten Menschen sind immer die gewesen, die niemals im voraus den Plan ihres Lebens entwarfen, sondern die von der göttlichen Vorsehung sich haben führen lassen.

(41)

Das Böse ist immer als irgendein Teil auf Erden entweder als Tyrann oder als Sklave. Niemals aber macht es fürchterlichere Anstrengungen, als wenn es sieht, wie seine Gewaltherrschaft zusammenbricht, und es vereinigt alle seine Kräfte, um das entfallene Zepter wieder an sich zu reissen. Jede religiöse Aktion ruft notwendigerweise eine Gegenströmung der Gottlosigkeit hervor.

(50-51).

Wenn der Mensch sich den Verlockungen der Welt ganz hingegeben hat, ist die erste Bewegung, die die Gnade ihm eingibt, eine Rückkehr zu sich selbst. Aber es ist nötig, dass er von sich aus zu Gott zurückkehrt, und dass er von Gott zu seinen Mitmenschen wieder hinabsteigt.

(59-60)

Der Katholizismus in seiner vollen Jugendkraft muss sich wieder in der Welt erheben und sich an die Spitze des neuen Jahrhunderts stellen, um es zur Ruhe und zum Glück zu führen.

(21)

Wir Katholiken sind bestraft, weil wir mehr Vertrauen auf den Geist unserer grossen Männer, als auf den Geist Gottes gesetzt haben. Wir sind bestraft, weil wir stolz geworden sind auf ihre Persönlichkeit.

(51)

Je mehr sich in der unsichtbaren Welt die Zahl derer vermehrt, die uns teuer waren und die von uns gegangen sind, umso mehr empfinden wir eine innere Kraft, die uns hinzieht und die uns nach oben mit fortreisst. Wir sind viel weniger dieser Erde verwachsen, wenn die Wurzeln, die uns festhalten, durch die Zeit zerrissen werden.

(68)

Das grosse Mysterium der Gemeinschaft der Heiligen lässt uns hoffen, dass wir auf Erden nicht verlassen sind, sondern umgeben von den Seelen derer, die wir geliebt und denen wir nahe waren.

(56)

Wenn wir wissen, was Gott morgen von uns erwartet, was brauchen wir uns darüber Sorge zu machen, was er in zehn Jahren von uns verlangen wird, — da doch der Tod uns frühzeitig abberufen kann.

(40)

Mir scheint, als hätte ich jene zwei unsichtbaren Weggefährten unseres Lebens, Gott und den Tod, bisher zu wenig beachtet.

(41)

Wir sind unütze Diener, aber wir sind Diener, und der Lohn wird uns nur nach der Beschaffenheit der Arbeit gegeben, die wir im

Weinberge des Herrn an der Stelle, die uns angewiesen wurde, ausüben. (62)

Was Gott vereinigt, was darum den Menschen zu trennen verboten ist, wird Gott nicht selbst trennen und er wird jene, die er auf Erden zu Gefährten einer gemeinsamen Verbannung auserwählt hat, in seinem Reiche vereint mit Licht umkleiden. (53)

Indem Gott den Vätern und Müttern die Macht gab, das Leben fortzupflanzen, hat er sie an seiner schöpferischen Kraft teilnehmen lassen. Aber er teilte ihnen auch seine erhaltenden und fürsorgenden Kräfte mit, indem er ihnen das Recht zu segnen gibt, d. h. das Recht, Glück über das Haupt ihrer Kinder herabzurufen, um ihnen das Wohlwollen des Himmels zu erhalten. (49)

Ich beneide wirklich jene, die sich vollständig Gott und der Menschheit geweiht haben. (69)

(Schluss Folgt)

## AUS CENTRAL VEREIN UND CENTRAL STELLE.

### Über die Pfarrei hinaus.

FÜR einigen Jahren wandte sich der Bischof von Cleveland, der hochwst. Hr. Joseph Schrembs, gegen die in unserm Lande nur allzu verbreitete Kirchturmspolitik, für die jedoch keineswegs der Klerus allein verantwortlich gemacht werden darf. Sehr oft sind es Laien, die nicht über die eigene Nase hinweg zu blicken vermögen, während vor allem die Caritas an uns die Anforderung stellt, unsern Blick über die Pfarrei hinaus schweifen zu lassen.

Sehr treffend schreibt zu den damit zusammenhängenden Fragen Dr. Ruppert Angermair in einem beachtenswerten Artikel über „Die Pfarrei als Liebesgemeinschaft“ in der Zeitschrift *Die Seelsorge*:

„Es ist geradezu ein Prüfstein für die Reinheit der Caritasgesinnung in einer Gemeinde, dass rege Mildtätigkeit der Gläubigen in der innerpfarrlichen Caritas das Drängen der Liebe in immer weiteren Kreisen zu wirken, zur Reife bringt. Es ist Erfahrung, dass jene Pfarreien, die Söhne und Töchter fernem Missionsdienst zur Verfügung stellten, gerade dadurch nicht weniger, sondern meist mehr Priester- und Ordensberufe für die engere Heimat aufzuweisen haben. In ähnlicher Weise wird jener Seelsorger, der seine Pfarrkinder gern über die Nöte der übergeordneten Diözese und des weiteren Vaterlandes aufklärt, auch für die Sorgen der eigenen Pfarrei um so grossherzigere Helfer heranziehen.“

Die allgemeine Erfahrung beweist die Richtigkeit dieser Worte. Es kann ja auch gar nicht anders sein; je weiter sich die Herzen für die Liebe öffnen und in Taten beweisen, was die Lippen bekennen, desto grösser die Segensfülle der Caritasgesinnung. Dasselbe gilt übrigens auch für die einzelnen Vereine. Leider lassen es Beamte und Vereinsmitglieder oft in dieser Hinsicht fehlen.

### Unsere Russländer im Urwald Brasiliens.

GLUECKLICHERWEISE sind wir immer noch in der Lage, jenen Russländern, die wir gemeinschaftlich mit dem Deutschen Caritasverband aus der Mandschurei nach Brasilien zu befördern und dort anzusiedeln vermochten, mit Geld und anderen Gaben zu unterstützen. So schickten wir im Dez. v. J. \$250 an die Vorsteher der Kolonie zur Verwendung für die Schule, Bezahlung des Arztes in schweren Krankheitsfällen (er muss aus weiter Entfernung herbeigeholt werden) und der nötigen Medikamente.

Ueber Empfang und Verwendung des Geldes schrieb uns am 10. März Hr. A. Keller, der bereits, als die Flüchtlinge sich noch in der Mandschurei aufhielten, deren Führer war, folgendes:

„Das Geld wird Ihrem Wunsche gemäss gebucht und verwendet werden. Mit dieser Summe ist für die Gemeinde Aguinhas wiederum eine grosse Hilfe geleistet worden. Vor allem kann die Schule weiterbestehen, denn bis heute sind die Unterstützungen für die Schule vom Staate aus noch nicht erhöht worden. Nun können wir auch ohne diese den Lehrer bezahlen dank Ihrer Spende, wie auch die Rückstände von 1938.“

Wie einst die deutschen Ansiedler hierzulande, so haben die braven Russländer auch in ihrem Urwalde in Brasilien sobald wie möglich mit dem Bau einer Kirche begonnen. Darüber schreibt Hr. Keller:

„Zur Zeit ist das Baumaterial so ziemlich alles zum Kirchenplatz beigefahren. In den ersten Wochen soll die Bauarbeit beginnen. Bis jetzt vermochte der Baumeister, der tüchtig Tabak gepflanzt hat und ihn unter Dach bringen musste, nicht mit der Arbeit zu beginnen. Zudem sind auch noch diesen Monat sämtliche Kolonisten mit dem Tabakeinbringen sehr beschäftigt. Auch hat das Regenwetter die Tabakernte wenigstens einen Monat lang verzögert.“

Für den 23. April sei jedoch ein grosses Kirchenfest in Vorbereitung, zu dem man eine grössere Anzahl auswärtiger Gäste erwarte. Der Reingewinn vom Fest sei ebenfalls für den Baufonds bestimmt.

### Aus Süd Amerika.

NICHT nur die in Asien, Afrika, oder auf den Inseln der Südsee wirkenden Missionare fühlen die Not der Zeit und den Umstand, dass die Heimat ihnen jede geldliche Unterstützung verwährt, auch die in Südamerika tätigen Missionare sind in schwere Bedrängnis geraten. Natürlich machen sich die misslichen Hindernisse besonders für jene Missionsunternehmen fühlbar, deren Anfänge erst aus jüngster Zeit stammen. Das Schreiben des Oberen aus dem Hl. Kreuz Kloster der Cisterzienser im brasilianischen Staate Sao Paulo bedarf daher keiner weiteren Erklärung:

„Sie wissen ja sehr gut, wie prekär unsere Lage infolge der Devisenvorschriften ist, wie wir hier ohne jede Unterstützung aus Deutschland in einer verlorenen Gegend, die aber hoffnungsvoll werden kann, wenn uns nur die Anfangsmöglichkeit einer Entwicklung gegeben wird. Wir arbeiten und wollen keine

Mühe scheuen, um möglichst mittels eigener Kraft in die Höhe zu kommen. Uns wäre schon geholfen mittels genügender Meszstipendien, auf mehr würden wir schon gar nicht reflektieren, weil uns auf diese Weise aus dem grössten herausgeholfen würde. Hier ist, wo wir hinschauen, nur Armut und grösste Armut und daher erhalten wir auch fast gar keine Messintentionen. Könnten Sie uns nicht solche vermitteln, Sie würden unser grösster Wohltäter werden? Wenn wir nur jeden Monat 150 erhalten könnten, dann wäre uns geholfen. Sehen Sie um der Liebe Gottes willen zu, dass Sie uns helfen können. Sie haben sicherlich Stellen zur Hand, die den armen deutschen verlassenen Cisterciensern in Brasilien damit wirken helfen können. Gott lohne es Ihnen. Vergessen Sie uns nicht. Wir beten viel für unsere Wohltäter."

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Welch grossen Dank sich die um das Missionswerk besorgten Mitglieder unseres Frauenbundes erwerben, geht aus dem Schreiben des Seelsorgers der in Valdivia in Chile lebenden deutschen Katholiken hervor. Kurat Heinrich Scharf schrieb uns unlängst:

„Nachdem ich Ihre werten Zeilen gelesen hatte, ging ich gleich zum Postamt, um das von Ihnen abgeschickte Paket in Empfang zu nehmen. Ich hatte Glück, denn die Sendung lag bereits bei der Post vor."

Fortfahrend erklärt der Schreiber sodann:

„Sie werden begreifen, mit welcher grosser Freude ich die schönen Sachen, die Sie mir zukommen liessen, bewundert habe. Nun bin ich der glückliche Besitzer von drei Messgewändern. Wie werden sich die Mitglieder meiner kleinen Gemeinde freuen, wenn sie ihren Pfarrer in diese Messgewänder gehüllt am Altare sehen."

Folgende, Kurat Scharf zugeschickten Gegenstände wurden der C. St. nach Schluss der Missionsausstellung zu Bethlehem überwiesen: je ein weisses, schwarzes und lilla Messgewand mit Zubehör; ein Altartuch; zwei Schultertücher; ein Gürtel; zwei Palien und achtzehn Stück Altarleinen. Der genannte Priester hatte der C. St. geschrieben er benötige dringend Messgewänder und Altarleinen. Es ständen ihm nur ganz abgebrauchte Kaseln etc. zu Verfügung.

## MISZELLEN.

**D**ER aus seinen Beiträgen für unsere Zeitschrift deren Lesern bekannte Fr. Georg Timpe, P.S.M., veröffentlicht im Dezemberheft der Monatshefte *Die Getreuen* (Hamburg) eine anziehende Schilderung der deutschen Siedlung Neu-Braunfels in Texas. Während sich in der Familie des Schreibers dieser Zeilen die Tradition erhalten hat, dass die Kinder von Negerklaven, die einem plattdeutschen Hoteleigentümer in Louisville gehörten, Plattdeutsch sprachen, berichtet Fr. Timpe, was ihm ein alteingesessener Neu-Braunfelser mittheilte:

„Einmal stand ich vor so einem Ochsenkarren und sah auf die grossen Baumwollballen, die dort hoch aufgetürmt waren, da rief mir der mexikanische Fahrer auf gut nassauisch zu: 'Gehst gla weg da unne!'. Als ich ihn fragte: 'Was seist denn du for a Landsmann,' da antwortet er ebenso echt: 'Eich sei ei mexikanischer Nassauer!'"

Die Beteiligung des Grossherzogs von Nas-

sau an dem Versuch, in Texas eine Kolonie zu gründen, hat es mit sich gebracht, dass viele seiner Landeskinder sich dem Unternehmen anschlossen. Deshalb wählt auch Fr. Timpe für seine Abhandlung den vielleicht nicht ganz zutreffenden Untertitel „Aus dem amerikanischen Nassau."

Unter den Missionsgaben aus jüngerer Zeit sind zehn Dollar verzeichnet als Geschenk des St. Bonifatius Vereins von New Haven, Conn. Wie uns dessen Sekretär, Hr. Anton Doerr, mitteilt, wurde seit dem verflossenen Dezember in jeder Versammlung eine Kollekte aufgenommen, deren Gesamtergebnis die genannte Gabe darstellt.

Hr. Doerr versichert uns ausserdem, man wolle die Kollekten auch in Zukunft fortsetzen. Möchten sich doch auch andere Vereine dazu entschliessen, eine der Aufgaben der Kathol. Aktion, Förderung des Missionswerks, auf die gleiche Weise zu pflegen.

Auf Wunsch des Kaplans eines Veteran-Hospitals im Osten des Landes, druckte die C. St. auf Karton in Grossoktav die vorzüglichsten Messgebete zur Verwendung beim Gottesdienst in der Anstaltskapelle. Der betf. Kaplan schrieb uns nach Empfang:

„Nur etliche wenige Zeilen, um meiner Freude Ausdruck zu geben über die Gebetskarten, die ich so prompt erhalten habe. Im Namen der kath. Kriegsveteranen von . . . sag ich der C. St. ein herzliches Vergelt's Gott. Ihre Unterstützung ist wahre kath. Aktion. Ich bin überzeugt, dass die Patienten viel lieber zur hl. Messe gehen werden, wenn sie nun daran auch teilzunehmen vermögen."

## AUS DER BÜCHERWELT.

Helmig, Helene. Der Weinstock. Buch der jungen christlichen Familie. Mit 2 Tafeln und 4 Schriftbeilagen. Freiburg i. Br. u. St. Louis, Mo. 264 S. Pr. \$2.-

**E**S mehren sich die Bücher über Familie und Familienerziehung. Fast könnte man sagen: es ist jetzt genug. Das vorliegende bildet vor manchen gutgemeinten aber im Theoretischen steckenbleibenden eine Ausnahme. Die es zusammenstellte, lässt viele darin zu Worte kommen; was sie selbst schreibt, kommt aus gläubigem, blutvollem Erleben. Das Buch ist als eine Gabe an die junge christliche Familie gedacht. Wenn sich junge Verlobte oder Ehegatten Zeit zum Lesen und zur Verinnerlichung nehmen wollten, könnte man ihnen kaum ein besseres Buch als dies zu gelegentlichem Geschenk machen; es würde ihnen alle Fragen, und das in reiner, sinniger Weise beantworten. Wie zart sind z. B. die Aufsätze „Von der Fruchtbarkeit und vom Gottvertrauen," „Wie ich bei einer Mutter einen Säugling pflegen lernte," „Zurückgebliebene Kinder." Wie köstlich der von der spielenden Kinderseele in „Spielzeug," vom „Garten" und von der „Hand am Radio." Herrlich geradezu ist die meister-